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In Woods of God-Realization

OR

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The Complete Works of Swami RAMA TIRTHA

VOLUME V



THE SPIRIT OF RELIGION

199.54

Ram/R.T.P.L.

Seventh Edition

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PREFACE

The Readers of 'In Woods of God-Realization' are aware of the fact that the works of Swami Rama Tirtha published originally in four volumes were later brought out in eight volumes in 1930.

Lately a suggestion was placed before the management that these volumes should be of uniform size as far as possible and some of the lectures should be put under the appropriate titles which each volume suggested. Some matter which was not already published in these volumes had also to be brought out.

The Rama Tirtha Pratishthan, therefore, evolved a scheme early in 1947 to publish the complete works of Swami Rama Tirtha 'In Woods of God-Realization,' in 12 volumes as follows :—

- (1) The Pole Star Within
- (2) The Fountain of Power
- (3) Aids to Realization
- (4) Cosmic consciousness and How to Realize it
- (5) The Spirit of Religion
- (6) Sight seeing from the hill of Vedanta
- (7) India—The motherland
- (8) Forest talks

M/s. Munshiram Manoharlal, Delhi on 18/12/88 B. 2/6/47

- (9) Mathematics and Vedanta
- (10) Snapshots and Impressions.
- (11) Precious gems
- (12) Musings of the Poet-Monk.

Now this volume is published under this new scheme and other volumes are in the course of publication likewise. How the lectures have been redistributed would be manifest from a perusal of the full scheme.

I hope the blessed readers will appreciate our efforts in this direction.

The prices of paper and other printing materials have been almost fourfold yet the price of the book remains the same. It is hoped the readers will admire this view point of the publishers and push on its sale.

May Swami Rama guide us, one and all, in following the TRUE PATH !

God-bye. Hari Om.

RAMESHWAR SAHAI SINHA,

M. L. A.,

Honorary Secretary.

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APPRECIATION

by

REV. C. F. ANDREWS, M.A.

(*The Renaissance in India*)

“ Another Personality, in many ways far more attractive than that of Vivekananda, carried on the same movement of the new Vedanta in the north. Swami Rama Tirtha was a Brahman, brought up in express poverty at Lahore, where he gained his education at the Foreman Christian College and became, after a brilliant University career, a Professor of Mathematics. His heart, however, was wholly given to religion, and he left his College work to become a wandering monk and preacher. He was into the wildest regions of the Himalayas, where he lived alone with Nature. A vein of true poetry ran through his character, and his buoyant joyfulness of disposition carried him through the severest hardships and privations. I was asked by his disciple Swami Narayana to write an Introduction to his public writings, and I did so with the greatest readiness ; for the Christian note is much stronger in them than in those of Vivekananda. Compare, for instance, the following comments on the Lord's prayer with the crude mistake concerning the words 'which art in heaven' that I have already quoted from Vivekananda's writings.

"In the Lord's prayer," writes Swami Rama Tirtha, "we say give us this day our daily bread, and in another place we say 'man shall not live by bread alone.' Reconsider these statements: understand them thoroughly. The meaning of the Lord's prayer is not that you should be craving, wishing: not at all. The meaning of that prayer is such that even a king, an emperor, who is in no danger of not having his daily bread, may offer it. If so, evidently, 'Give us this day our daily bread' does not mean that we should put ourselves in a begging mood, that we should ask for material prosperity! not that. The prayer means that everybody, let him be a prince, a king, a monk, is to look upon all these things around him, all the wealth and plenty, as not his but God's: not mine, not mine. That does not mean begging, but renouncing, giving up; renouncing everything unto God. The king while he is offering that prayer puts himself into that mood where all the jewels of his treasury, all the riches in his house, the house itself, all these he renounces, he gives them up, he disclaims them. He is, in offering this prayer, the monk of monks. He says "This is God's: this table, everything on this table is His, not mine: I do not possess anything. Anything that comes to me comes from my Beloved one."

Swami Rama Tirtha was drowned in one of the rivers of the Punjab, (United Provinces-Ed.) just when his religious genius seemed to bear its

richest fruit. The work of such wandering religious preachers who form a link between the new and the old, can hardly be overestimated. They rarely take up as in the case of Swami Dayanand, the position of puritan reform and 'root and branch' destruction of recognised religious evils, but they are sufficiently in touch with modern culture to see clearly that Hinduism requires a reformation from within, and they play an important part in bringing this about. To refer to a parallel in European history, they are performing within orthodox Hinduism the work of a counter reformation, not wholly dissimilar from that which Ignatius Loyola undertook in Europe in the sixteenth century."

RELIGION

Lecture delivered at Shanti Ashram, Muttra

Religion, (as is manifest from the derivation of the term *re*, back, *ligare*, to bind), is that which binds one back to the origin or fountain-head.

Ques.—What is the origin or source? What is it at whose decree as it were the mind thinks, the eye sees, and nature lives?

Ans.—That which cannot be perceived by the mind, the eyes, and other organs of sense, but makes the mind, the eyes etc., speed to their work is *Brahman*. *Brahman* cannot be the object of perception or thought. Mind and speech turn back from it in dismay.

A pair of tongs can catch almost anything else, but how can it turn back and grasp the very fingers which hold it? So the mind or

intellect can in nowise be expected to know the great Unknowable which is its very source.

Religion, then, as distinguished from Theology and also divested of its dogmatic excrescences, is essentially a mysterious process by which the mind or intellect reaches back and loses itself in the inscrutable source, the Great Beyond.

The devout Christian or pious Musalman when offering prayers holds his hands aloft, unconsciously pointing out that it is the Above, the Beyond, the Incomprehensible, which he is striving to approach. The Hindu, immersed in Bhakti or lost in Samadhi, gets his eyes naturally shut, which clearly indicates that it is the Within, the Invisible, the Beyond, in which his mind or intellect is being merged.

Not "a religion" but "the religion." which is the soul of Islam, Hinduism, or Christianity is strictly speaking, that indescribable realization of the Unknowable, where all distinctions of caste, colour, and creed all dogmas and theories, the body and mind,

time, space and causality, together with all that is contained therein, this world and all other imaginable worlds are washed clean off into *what* no words can reach. Is it mystifying? Not at all.

Let any person of real religious experience refer to his moment of what is called communion and assert whether any idea of God, not to say of himself or the world, subsists there. In true realization there is no *meum* and *tuum*, no trace of subject and object.

Any systematic attempt leading to the goal above pointed out is *religious*.

It may be asked what is the need of aiming at such a mystical end. Before answering this question let us examine in what way the chief ideals and objects of attraction for man—knowledge, heroism, love and pleasure—are commonly reached.

1. *Knowledge* is commonly understood to be the amount of information acquired through outside means, such as books or teachers; and a man is taken to be of scholarly attainments if he has stuffed his brain

- with learned classics that have had their day. It is true that the achievements of the past should not be discarded and are worth a careful study; but true Education (*e, out, duco, I draw*) begins only when a man turns from all external aids to the Infinity within and becomes as it were a natural source of original knowledge or a spring of brand new ideas. Newton and other apostles of truth pour forth useful discoveries. Who taught them? From what books did they learn all that which superseded all foregone researches? Certainly, the education of the benefactors of mankind consisted in unconsciously approaching that Real Self by which alone all that is unheard of is heard, all unknown is known, all unthought of is thought. Light shines out through one when his mind is *concentrated*, that is, when a man loses his little self, when his body, mind, etc., disappear to him as it were and a state is reached where the world, the ego, and every thing is merged in the Great Unknowable; it is then and then alone that truths descend in showers, discoveries crop up, knowledge

begins to flow, and the secrets of nature are unfolded. Thus all truths, discoveries, inventions, designs, theories and the like are the natural outcome of a kind of transcendental *yoga* or *religion* as above defined. The poet being once in that super-conscious state, sublime thoughts and noble ideas must proceed from him. The mathematician or philosopher has simply to abandon his (apparent) self, and wonderful solutions of the most intricate problems must occur to him. After a problem is solved or discovery made, the apparent 'I' wants to get the credit for it, but this copyrighting or patenting 'I' so long as it was making its existence felt, no discovery could be made; it was only when the 'I' renounced itself and the idea of religion, as above defined, was realized that success and knowledge began to well out.

2. Let us watch a *hero* in the battlefield. He is mad with super-abundance of power, thousands count nothing to him, his own body has no appearance of reality to him. He is no longer the body or mind, and the world is no more existent, the spirits are up

and every hair of his body is thundering out his immersion in the Great Beyond which lies at the back of the body, the mind and the whole world. Thus, to the spectators, indomitable courage and heroic power are like lightning flash of the Unknowable into the phenomenal world; but in regard to the subject himself undaunted Bravery is unconsciously no more than *religion*, that is, absorption in the Power behind the screens.

3. How beloved is the word *love*. Every body must love a lover, as the saying goes. To the pure Hindu in most instances *love* (*Bhakti*) is the only desideratum. There are some noble souls who would gladly sacrifice anything and everything for the sake of divine *love*. Let us try to discover the fountain-head of *love*.

The ideal *Bhaktas* like Chaitanya Mahaprabhu or Bunyan are distinguished for their unusual trance or raptures of prayers; and it goes without saying that divine *love* raised in intensity to such a pitch means transcending all ideas of shame, conformity, or the world and exemption from the bondage of little

self. Even those who have been blessed with an experience of love, directed towards lower objects, will testify to the apparent paradox that highest *love* transcends the idea of beloved and lover. Thus undeniably is *love* identical with *religion* in the above sense.

4. The very word *ecstasy* (e, out, and sto, to stand) shows that happiness, no matter under what conditions or circumstances experienced, is nothing different from standing, so to say, outside the body, mind and world. Referring to one's own experience any person can see the oneness of happiness with *freedom*, though temporary, from all duality. The longed-for object and the wooing subject welding into one constitute joy. Thus manifestly the very nature of happiness is *religion*.

These observations clearly prove that all the noble and desirable ends of life are reached only when the intellect and along with it the whole of objective world melt into the Unknowable Beyond.

But this is getting a dip into Universal Essence, just as one consults a dictionary or

as a diver plunges into the ocean and with pearls comes out shortly.

Sensuous pleasures are in their essence strictly speaking *religion*, but the mode of realizing *religion*, involved in them, may be compared to getting a peep into the Darbar through the grating of dirty gutter. They resemble a flash of lightning which though identical in its nature with broad daylight, does far more harm than good. Or more appropriately, they are the stealing of fire from heaven like Prometheus.

It is not possible to enter the blissful Darbar by a lawful portal? Cannot the midnight lightning flash be made continuous to become everlasting bright day? In an instinctive desire of that nature lies the necessity of religion in its ordinary sense. Strenuous struggle to that effect is worth while, and those who pooh-pooh the importance of religion are despite themselves engaged in suicidal efforts.

All attempts of Philosophy or Science to pry into the Ineffable have failed helplessly. Time, space, and causality, contemplated

either from the subjective or objective point of view, defy all efforts to discover their nature. The ultimate nature of Matter, Motion, Force or Energy presents insurmountable difficulties to the enquiring mind. Atomic theory is beset with contradictions. Boscovich's theory of Centres of Force, in the long run, fares no better. All the dogmatic theologies of the world have more or less of superstition stamped on their face. One system of philosophy explodes the other, the latter in its turn spares no pains to return the compliment. From this it is apparent that the interior of Nature will for ever remain a mystery to the mind and that it is not given to human intellect to sound the depth of cosmos.

Then, should we give up all search into the Underlying Absolute as a forlorn hope? Shall we devote our energy and power exclusively to practical discoveries and inventions like railways, telegraphs, and gunpowder? Even such toys bring no peace or rest. The very thirst for more and more, that indispensably accompanies every new possession,

emphatically declares the vanity of earthly ambitions.

These considerations land us in utter despair. Despair not, say the Upanishads. However obstinately we may shut our eyes to the Reality, in moments of happy isolation the query forces itself on us "Whence emanates all this phenomenon? Why am I? What do the earth and sky signify?"

The Veda says that this ingrained question must necessarily find its solution, though not through Philosophy, Science, or earthly love. The question itself being included in the *anirvachaniya maya* (insoluble riddle of the whole world) forms a part of the indescribable mystery it wants to unravel. As an eagle cannot outsoar the atmosphere in which he floats, so thoughts cannot transcend the sphere of limitation. So long as the questioners and the objects questioned about remain, the prison walls of *maya* are there, and there can be no rising above the appearances. The goal may be reached by special culture, and when reached must dissolve

altogether the question as well as the answer. Vedanta aims at this goal independently of the enslaving process connected with ordinary pleasures, ecstasy, love and the like. Being lost in such vision one is the *Brahman* Itself, unknowable to the mind or intellect. A man who gets even a glimpse of such realization stands above fear and anxiety. Unshakable strength of character is the necessary outcome of this realization or religion.

Hence the desirability of Religion.

OM ! OM !! OM !!!

CRITICISM AND UNIVERSAL LOVE

For the Indian People and a Message to the World

Whenever any promising movement is undertaken, the party spirit in India calls forth the attention of the public to the dark side of the leader's character. Thus every flower is nipped in the bud. But who has not a dark side? (Swami Vivekananda's healthy and hopeful plans and bold teachings are discarded by bringing into bolder relief his habits of eating and drinking. Swami Krishnananda of Kashi is crippled by exposing to the public an objectionable behaviour which as a matter of fact, did not belong to him).

Attempts are being made to put away the Sadharana Dharma movement and the Dharma Mahotsava meetings on the pretext of the imputed personal drawbacks in the

man who took the lead in those lines. It is queer logic, indeed, on falling down from the ass to fall foul with the ass-driver.

The other day Rama saw a milk-boy carrying some bottles of milk into a house. Accidentally one bottle slipped from his hands and broke. He flew into a rage and flung into the streets the other bottles also.

That is just what people do in their dealings with each other. Observing in a friend tiny flaws in a particular line, what a strong tendency have we to sweep off all regard for his good traits !

In Hydrostatics we read of the total pressure and resultant pressure. The total pressure may be infinite on a body and the resultant pressure nil. The myriad force in India have no resultant pressure, being nullified by being pitched one against the other. Is it not a pity? What is the reason? Because each party concentrates its attention on the faults of its neighbour. Thus there can be no union, and this very concentration, based on doubt, acts as a malicious force to engender the objectionable

characters. "Call one a thief and he will steal" is an undeniable truism.

Is there no common ground? Have our neighbours no commendable features? Have the different sects in India no bond of union? What right have we, in the name of purity or impurity, to play the part of self-elected members of God's detective police and pry into the private behaviour of a man whose public behaviour is a help to the country? His private conduct is a question between him and God. Who are we to interfere? The energy we waste in judging other is just what is needed to make us live upto our own ideals. Could compulsion from without make a man a whit more moral? Or can the conforming, conventional, praise-seeking conduct be called pure? Confound it not with *purity*; it is *weakness*. We do not give up a rose for its thorns. A confectioner may be living on husks, but on that ground we need not refrain from eating the sweetmeats of his make. Not that which goes into a man defiles him, but that which comes out of him. What if Swami Vivekananda ate and

drank certain things ! So long as from him come healthy teachings, we will never mind what is going into him. We have to take the teaching and advice of a man on its own merit, without regard to the personality of the teacher. What have the elements of Geometry to do with the personality of Euclid ? Shall we reject a beautiful picture because the painter was ugly ? Shall we cast aside Inductive Logic because Sir Francis Bacon took bribes ? In this twentieth century, it is high time for us to wake up to a sense of discrimination (*viveka*) and not mix up personalities with preachings. Shall we reject a beautiful lotus because it grows in a dirty pond ?

The greatest cause of India's poverty is discarding the rubbish, dreading to touch the bones of dead animals, and developing a kind of nose-hygiene, sneering at all kinds of what they call debris. And it is the utilizing of these very so-called low things that makes Europe and other civilized countries great. Are not beautiful flower-gardens raised out of dirty manure ? The most dingy smoke and

dirty coal well utilized make a wonderful power in steel plants and other manufactories in America and Europe.

The greatness of Rama lay in his turning the menial monkeys into a marvellous army. Who cannot live at peace with the pure and pious? But a great soul is he whose broad sympathies and a mother-like heart embrace in a wide sweep even the sinners and the low.

Let us not waste away our life in trying to eclipse the son of True Self in the dust-storm of petty little kitchen superstitions, working thereby the spiritual as well as physical degradation. Sad indeed is the kitchen religion which allows the Infinite, Immortal Soul to be sullied by the foreigner's soup. . Pray, do look below the tattered and torn caste-clothes. What are you? Infinite and Immaculate; Immortal Self of all is your Self. It is the ignoring of this inner Equality in reality that creates all the apparent mischief in the world.

The misdirected, hysteric moralists in denouncing and fighting against the personal

conduct of their neighbours, attempt only to remove the froth and foam on the surface of the stream, whereas they do not approach at all the real cause, the unevenness at the bottom.

Who are you who go about to save them that are lost? Are you saved yourself?

Do you know that who would save his own life must lose it? Are you, then, one of the lost? Could you or would you be one of the lost? Arise, then, and become a saviour.

Buddha was frequent guest in the house of a courtesan. The author of "*Who Will Cast the First Stone?*" was not ashamed of the company of Mary Magdalene, by no means 'respectable.' O Disrespectable Respectability! There can be no union and love in a country so long as we keep emphasizing each other's faults. The secret of the successful art of living lies in developing the mother's heart to whom all her children are lovely, whether big or babes. True education means to learn to look at the universe through the eyes of God.

Everybody must pass through every state, and just as physically every one has to

pass through babyhood, childhood, etc., so, on the moral and spiritual plane, babyhood, childhood is an essential, nay, indispensable step. The so-called sinners are my moral Babies, and has not a Baby a beauty of its own? Those that you miscall "fallen" have "not risen" yet. They are the Fresh men of the University just as you also were at one time.

Some make so much fuss about Universal love and yet keep the eyes rivetted on the ugly points in the character of their proteges hiding the inconsistency under the expression "You may hate the sin and *love the sinner.*"

O dear people, you can never love anything so long as you perceive ugliness there. Love means perception of beauty.

Fighting with darkness will never remove it. In a dark room, if we are throwing stones in all directions, striking with the cudgel, right and left, breaking down the panes, knocking over the table, upsetting the ink-stand, and cursing and denouncing all the time, will it remove the darkness? Bring the light in, and darkness never was. So the

negative criticising, chilling, discouraging process will not mend matters. All that is necessary is the positive, cheerful, hopeful, loving, encouraging attitude. If all the mud in the sewers is exposed in the streets, will it bring about any uplifting result? Never. So will not emphasizing the faults of others do any good. Let the flowing current of fresh water of peace and good will run over the sewer and all the dirt will be washed off. It is said that Akbar drew a line and asked his wise man Birbal to shorten the line without cutting or erasing it from any side. The latter drew a longer line parallel to it and Akbar's line was shortened. So it is. Wisdom is to draw the longer line. Best criticism is to make people feel from within what you wish to make them realize from without just as Birbal convinced Akbar from within that his line was shortened. All grumbling is tantamount to "Oh, why is the lily not an oak!" Let us observe the beauty in each. "Don't bark against the bad, but chant the beauties of the good." From all life's grapes I press sweet wine.

*Critic dear, I love you, but I equally love
and esteem the man you criticise.*

— — —

STRUGGLE.—What wins in the Struggle
for existence ? Love.

Those communities which can put their
hearts together, their heads in harmony, and
their hands in loving service, though few in
numbers, come off victorious in struggle
against teeming millions of divided energies.

Struggle is of three kinds : (1) with the
unlike, (2) with the like, and (3) against nature.

Where, instead of wasting energy in
struggle *with the like* through jealousy, spirit
of rivalry, and party feeling, alliance with the
like is secured, sure victory is achieved in the
struggle *with the unlike*.

"All forms of tyranny have their
beginning in kindness" is a saying too true.

And where love even for the unlike is
entertained, victory and success in our
struggle with nature is guaranteed and the
conquering of the elements becomes an easy
matter. And all struggle with nature is
tantamount to realizing on the material plane

the truth "*I am the ruling spirit of all.*"

WHY IS THE SPIRIT OF CRITICISM

SO COMMON IN THE WORLD?

The spirit of criticism seems to be offensive, but mostly it is due to defensive self-preservation. In order that a habit or practice may be given up, a sharp criticism showing all the evil consequences, is necessary. When we see others afflicted by that habit, we naturally want to avoid their company for fear of contagious suggestion. The formation of a new habit and view-point accompanies the breaking of the old ; and so long as the world has any room for improvement, the spirit of criticism and comparison will last. It is not the criticizing and comparing spirit that is undesirable or possible to eradicate, but the venom in it, which is but giving to the parties concerned a sense of personality. Let us fling aside the vulnerable little "I" which alone makes "sin" in ourselves and others ; and, cured of all pain, we can look at all deeds and people around us with the scientific indifference and philosophic calm of a chemist or

botanist, examining everything most dispassionately, accurately, and minutely, with no fear of being entangled in the chemicals and plants under our inspection; like the sun as a *Sakshi* helping all and watching all, the briars and roses, the waste and gardens, men, women, animals, plants, ants and clouds.

To escape plague, the only way is to live up to the laws of hygiene. To be saved from foreign politics, the only remedy is to live the law of spiritual health—the law of love for your neighbour.

It is as easy to be prosperous as to be wretched if only we can make the proper renunciations. "Sacrifice averts evil" is a saying as true to-day as in those good old days, only it is not the vicarious sacrifice of innocent animals but the sacrifice (*Havan*, *Yajna*) of our party-spirit, caste-feelings, jealousies, etc., at the altar of Love that bring heaven to us in this world.

TO THE PERSON CRITICISED

As an equilibrator comes Criticism. It is the pruning process of Providence, helping us to grow more beautiful. When visited

by the scissors of criticism, just retrospect what is passing within you. There must have been a tendency to drift-down into lower feelings, and here is the warning. A man in a light skiff in a tortuous channel beset with rocks, borne by the flowing current towards an unknown sea, is kept alert by the dangers of the situation. As his boat bumps against the rocks, he must bestir himself. If this knock were not useful, he would not heed it. What we know as pain is the necessary danger signal. Organic beings need such stimulus to veracity.

The painful criticism from friends or foes is a nightmare to wake up to your true Self, God. When you are awakened, where is the nightmare? It never was. All loss changes into positive gain the moment we set ourselves right in regard to the law of Love. Poor Cinderella lost her slipper, her innocence drew back the slipper and the king for lifelong companion to boot.

But when we are at one with the All, no cheats will dare come to us. Thieves crawl into a house only when the house is unlit.

The man who is worthy of being a leader of men will never complain of the stupidity of the helpers, of the faithlessness of his followers, of the ingratitude of mankind, nor of the non-appreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat, is the final proof of power. The unnecessary friction, reckless wear and tear of mind being saved, what in the world cannot be accomplished most satisfactorily?

O Love, Sweet Love,

For ages and ages Thou gavest me the dor.

Now hiding behind the foes and friends,
Now disappearing in the criticisms and praise.

Now lost in pleasures and pride,

Concealed in troubles and pains,

Then out of sight in life's hard trials,
Forgotten in the midst of losses and gains,

O Love, Sweet Love,

For ages and ages Thou gavest me the dor.

Percussions, concussions, of trial and joys,
Hard blows and knocks, all smiles and sighs.
With wondrous Chemistry, with a strange Electricity.

A purifying process, a disengaging analysis,
From loves and hatred, concerns, attachment, clingings,
Repulsions, from the ore of passions,
Brought out of my heart, a Radium of Glory, O what
A strange story !

(O Love, Sweet Love,)

For ages and ages Thou gavest me the dor.

From my Radium of heart

X-Rays do start,

To the objects of all sorts

Transparency impart

On all sides and parts.

What a marvellous Art !

O Love; Sweet Love,

For ages and ages Thou gavest me the dor.

Sarcasms so sharp,

All shakings and props ;

Foes, friends, and shops

Your hiding walls

No more opaque,

Reveal you all.

O Jewel of Jewels !

My self, Radium pure.

Thou burnest as fuel

All caskets and purses,

Valice, trunks and curses,

Doors, locks and boxes—

All possessions obnoxious.
O Truth, Radium pure !
O Self, omnivorous sure !
O Love, Sweet Love,
For ages and ages Thou gavest me the dor.

CLEAR SIGHT

Children *personify* everything. A cloud's roar is nothing else than the growl of an annoyed person over yonder. So do grown-up children give a sense of curdled personality to all those they come in contact with. When anything is apparently going wrong, to quarrel with the surroundings instead of setting us right with the law of Love, is like breaking the telephone receiver for bearing the bad news from the friends at the invisible end.

The Australian blacks believe that rain is caused by themselves through mysterious incantations and similar other ways, the process being called *Melka*. "When on our expedition," says a noted authority, "we were overtaken by violent tropical storms, my blacks always became enraged at the strangers (the other blacks who had caused the rain)."

The same old, dark ignorance like the primitive blacks characterises those who fret and worry in any way over the faults of their neighbours. The rain falls and nothing but the impersonal Law of Nature is behind it. The flower blooms and nothing but the same impersonal Law is in manifestation. Just so, Judas know it not, but in his betraying kiss, nothing but the Law of Love is operating in full force. Who would have remembered Christ by this time but for what immediately followed that false kiss?

The beautiful Joseph says to his apologising brothers. "It was not ye that threw me into the well. The Lord Love, in order to exalt me in Egypt, found no better lovers than my own brothers."

Everything seems so changing, fleeting, and melting in my fingers. I cannot give any sense of constancy and personality to any object, and so how can I criticise? In the lightning flash is seen a railway train at full speed or a passing cloud. We think it to be at rest, stationary; but when we know more of it, we think otherwise. So do people see

things only in the fleeting light of Maya, and on that base their sense of constancy, personalities, and possessions. This is called worldly wisdom. Look at things in the daylight of abiding Truth, the Infinity within, and you are one with immortal Peace.

The debates and discussions of mankind always prove futile. All attempts to settle differences by argument breed dissension, discontent, and dissatisfaction, and why? The foundation is not properly laid before raising the superstructure. First win the heart, then appeal to reason. Love might hope where reason would despair. The wind could not take the coat from the traveller in the fable, but the heat did.

People are too anxious for agreement of thought and creed. They don't wait for the union of souls. Understanding is *understanding* or *standing under* the apparent forms and seeming moods. This is brought about by love. Unless you feel all, you know not all. You need not *think* so much as *sink*. If Love breaks Law, it is the fulfilment of Law. If anything else breaks law, it is fanaticism and

revolution. Love is the only divine law. Other laws are organized robbery. Love alone has the right to break law. Owning through love is divine, owning through law illegal.

Politicians of India, you have been trying the method of protesting criticism and heart-burning complaints, but things have been taking the worse turn every day. Let us try now the right way. If the other party did wrong, doing wrong in return will only add another black to the previous black but will not make it white. An elderly gentleman was about to spank a boy for showing him disrespect, saying, "Fool, why did you misbehave?" The boy replied, "Sir, I was naughty because as you say I was a 'fool'. Now you are so wise, behave as is worthy of you."

When an electrically charged body comes not in contact but only in proximity with another body, the result in the second body is what they call a charge by *induction*, that is to say, quite the *opposite* kind of electricity is generated. It is the actual contact that

brings about a kindred charge. So when you want to settle matters through reasoning and logic while the glass partitions of caste-feeling and race-feeling do not let the hearts unite, you come in dangerous proximity. The result produced is quite the opposite of what you desire to effect. You cannot know a man unless you first love him.

Love might hope where reason would despair.

Religions, creeds and denominations are worn by people merely like amulets about the neck. All kinds of virtue and efficacy are ascribed to them, and yet after all what little we achieve is utterly independent of those pet charms. Let us redeem our manhood and rise above those favourite superstitions. How long will you cling to those toys of names and forms?

Yes, you must give up one after another, all your pet prejudices, possessions, clings, attachments. Your possessions possess and obsess you. You cannot fence out anybody without first fencing in yourself. Hidden in this painful Stripping Robbery lies the

treasure of Bissful Success. The dearest name of God to Rama is *Hari*, which literally means the *Robber*. O Sweet Hari! Some might object. Oh! If I love and yield to the foe, he will eat me up. Rama says, "O deluded cheat, did you ever really try the experiment?"

On all doors of life is written "Pull," but you misread and begin to "push." How will the door open in such a case? Pushing is arguing; pulling is drawing within your own self through Love. Heart is the entrance to the jubilee hall of Inspiration; head is the exit. Love inspires, head expounds. Feelings always precede thinking, as the body precedes the clothes. Change the feelings in an individual, and his whole method of thinking will be revolutionized.

What is life? A series of interruptions. Yes, it is so to the people who live on the surface of life, but not to one who lives as life (or love). It is true that there is nothing so poisonous as the company of gossips, believers in appearances, shameless slaves of shameful "respectability," but where the

Lord Love encamps, no impertinent tramps can loaf around. We have no need to shun their company. Law is no law and nature no more than a stubble, if the intruders dare enough encroach on you except when their services are just needed.

Ghanmat of Punjab in his *Nairang-i-Isha* tells us of Aziz, the schoolmaster, poor school master ! madly in love with one of his pupils, Shahid. While correcting the calligraphy exercises of his students, the senseless teacher guides himself by the blurred and slurred scribe work of his pupil-master who was just a beginner in school. Well done ! How true ! Defects are visible only where our eyes are jaundiced with lack of love. When Lord Love pitches a tent in our heart, day is, as it were, added to-day, as if another sun had adorned the heavens.

VERACITY

There be some who in the name of Purity take up arms against Lord Love, as if purity could breathe a moment's life without love. Some die of love, others die of hatred. But it is a far more deadly crime to harbour

hatred accompanied by Pharisaic purity than love unpopular but truthful. The world has enough of slaves of impurity, but perhaps more dangerous are the slaves of purity concealing their weakness under the name of morality. Be genuine, true to yourself. Live your own experience. There is no master more masterly than your own experience.

No man was ever pure at heart except through his own experience. Attaching undue importance to the merest trifle of outward purity, nay sex-hatred, keeps you off from the only true Purity—realization of Self. Extravagant regard for sexlessness and practical impotency is wandering away along the tangent line, aberrating from the true course of orbit.

If artificial morality-hawkers leave people alone, the so-called physical and mental cleanliness will be learnt just as easily and naturally as one learns to wash his hands regularly as a mere matter of hygiene, as a simple law of health. To make much fuss against sensuality is to create what divine

human Nature is free from. Let your energy be directed to higher topics, you will have no time to think of anything smacking of carnality.

There are schools which tend to make intellectual paupers instead of training men to think for themselves. Moral pauperism is produced by the giving of precepts. Spiritual pauperism is produced by forcing religious beliefs on innocent boys and girls. Spiritual pauperism and religious intolerance (or fanaticism) are respectively passive and active states of the same disease.

All rivers empty into the same ocean. All loves flow into the one Love. On the bosom of God grows Beauty. This Kamala springs from the navel of Brahma. Whoever loves Beauty must reach and own it through the One who sleeps on waters. Verily, Beauty is spirit's home, and the food of the soul is beauty. A soul without a sense of beauty is fit only for treasons, strategems, and spoils. But where is beauty? Is it in the glamour of blue eyes, roseate cheeks, nightingale voice, picturesque landscapes and

fine arts that beauty lies? It does, but is not limited there. It is a sorry æsthetic taste indeed that has to wait all winter before spring brings it joy; pitiable is the state of the music-lover whose fastidious taste must be offended and wounded a hundred times before one satisfactory tune falls to his hearing; unhappy is he indeed whose pleasure is dependent on landscapes, gardens, congenial company, honeyed words, and things outside himself.

The man of Freedom is he whose inner illumination casts a halo of beauty on all around him and from him radiates nothing but divine love. Even in robbers and drunkards the hidden divine Nature gravitated up to the surface while in the presence of Chaitanya Mahaprabhu.

The hoary-headed Sun has never seen anything but light in the course of his travels.

Is that aphorism of Yoga Darshana wrong which speaks about the love-nature even of wild beasts being redeemed and expressed under the lover-power of the Free?

Is the heaven of all religions to remain a dream for ever if it be not this living love ?

WHAT IS PURITY ?

To keep our Godhead unsullied by craving, cringing thoughts of limitation and personality. Thorough purity means not to be mastered by outside influences. To stand above the wordly charms as well as repulsions, to stay unmoved by favours as well as frowns, to be unaffected by attractions as well as repulsions through the realization of Pure Self, which sees nothing different, is Purity. The Pure alone can enjoy Nature seeing his own inner "Kingdom of Heaven" reflected in the mirror of all names and forms rejoicing at the view of landscapes and charming sights only as a lovely lady smiles at her looking-glass. The truly pure also can have a love where you do not *fall* in love, but *rise in love*—inspiring love and not weakening attachment or wishy-washy sentimentalism. True Purity alone is true love, and true love alone is genuine purity. Sometimes *moral weakness* passes by the name Purity just as attachment assumes the name of love.

You can no longer enjoy a thing when you become attached to it. A disinterested nature-lover can enjoy a garden, whereas to the so-called master of the garden his flowering property is no more than a perpetual source of care and anxiety. This Purity or love, (cosmic consciousness) is all we need, all other things are bound to be added unto us.

HOW IT COMES ?

By glorifying your present state, whatever it be—exalting the Now—will God-Consciousness dawn spontaneously on you and not by running after any Self-Realization, as if it were somewhere away. A child in being true to his own childish plays and appetites does outgrow childhood and achieve maturity and not by aping the ways of grown up boys.

WHAT IS BEAUTY ?

Renunciation ; giving up egoistic life. Verily, verily, everlasting life lies in losing the congested life of personality. The absorbing, self-seeking and imbibing tendency to accumulate all the colours in the rays of

the sun makes objects black, ugly and dark. The innocent, liberal and free giving in regard to the colours in the rays of light keeps objects bright and white. The light is continuously being shed and heat constantly given out all around by the sun, the centre and focus of all attraction and gravitation.

Children are sweet because they are not shut up within a stagnated ego. Any party who gives us the impression of self resignation and unselfish devotion, irresistibly charms and fascinates. Everybody loves a lover. Off you go, theological debates and philosophical discussions! I know it. Beauty is love, and love is beauty. And both are renunciation. In the words of the Sannyasin of England (E. Carpenter) "There is not happiness unless you have clean dropped thinking about yourself; but you must not do it by halves. While even there is the least grain of little self left, it will spoil all. I do not say it is not hard, but I know there is no other solution."

O living man, it is worth while to live as Love yourself. Be not clouded by the

imperfect examples of Buddhas, Christs, Swamins, and other idols of the past. "History shrivels before the will of man, even if it would be one man." Be not scared by Time and Causation. Live as Love, and all Laws will be assimilated into you. Be in tune with the inner Harmony, and Time will keep time with you.

O, the tiny hands of the clock ! With what iron hands they sway the world. Immortal man, with a vengeance thrown as a slave in the narrow jurisdiction of a dial range ! Irony of fate ! People are scared owing to non-belief in the solidarity of Nature and the Law of Unity. O Infidelity ! to doubt, as if some one else lived in other bodies ! Rama keeps no watch or clock, and yet never was behind time. Time is bound to keep pace with love instincts. Let a windmill be properly set, and the four winds will spontaneously be in league with it. So will Nature co-work with you of herself. When you are centred in love, all miracles become possible.

Gods laugh in their sleeves at our concessions and courtesies. O, how ridiculous

perjuries we commit in trying to be faithful to our distant neighbour, being faithless to the Self, the nearest neighbour. A poor tramp begs bread from the lady of a ranch. She, poor soul! envies the freedom of the homeless wanderer. When the tramp is gone, she feigns before her husband to have received a letter announcing the death of her mother. Thinking that the mother may have left some property for them, the husband allows her that evening to leave home for the departed mother's. The lady purchases a ticket and gets off at the nearest station. Away she flies into the woods like a bird let loose from the cage after long wearisome imprisonment, relieving long wearisome burden by laughing a hearty laughter in the wood. Freely she roamed, bought her meals from the country peasants, and slept under a hay stack when the sun set over her head. Next morning she resumes her happy wandering and lo! to her utter horror, what voice does she hear? It is her own husband, wandering with the tramp of yesterday. He had been suffering from the distressing burden of ennui just as

much as she, and wanted a life of liberty and vacation for some time, but neither would disclose the anguish of the heart to the other for fear of seeming faithless. Of this nature are all our pains to please others. To your own Self be true; and just as night follows the case of Adam and Eve, so today the parent of all other sins is the sense of hiding shame. To be oppressed by the presence of others is the greatest blasphemy against the only God that is the Self supreme. In being true to one's higher Self alone can one be a light to the world? The highest Individualism is the highest Altruism. In fact it is a misnomer to call it Altruism. The cant of doing good to others throws our centre of gravity outside ourselves. Newton surely was never thinking of others in his discovery of the law of Gravitation whereby he proved one of the greatest benefactors of humanity. Let us dispense with all misnomers. "If a boy says he looked through *one* window while he did through the other, whip him," says Dr. Johnson.

LOVE OR LAW?

Rama urges no law of theories, but the logic of events. Whenever you hear the statement,—The law allows it,—remember you, the fellow is up to mischief. Whoever lives in love lives above law as Law. The only lawful Law is love. To live in love is to live true to yourself. The real Law is myself. To dictate law to me is to sever it from me. Should any laws be laid down for the child, commanding him to breathe, to grow, or play and live? Is not his very life law? Like a free bird, a child is seen singing, laughing, and talking spontaneously. There come up the officious visitors soliciting him to sing, talk, and laugh. Immediately the child stops. The playful expressions which were so natural for him turn unnatural the moment the consciousness of being alien to those expressions is brought home to the child. Whoever lives a free life, true to the Self, a life of divine recklessness, all the laws of the world are true to him, being identical with him. He abhors nothing. He curls up from nothing. He shrinks from nothing.

What is disease? Contraction due to lack of love; shuddering at the flutter of shadows, crying at the day dreams of danger. In reality there is nothing to be afraid of. All around in *all future*, in all distance, there is but one Self supreme existent, and that is my own Self. Of whom shall I be afraid? Night is just as good as day. Storm is just as necessary as sunlight. Often whole nights pass away without a wink of sleep, and yet Rama is as fresh in day time as ever, because weariness comes from worry for sleep, and not so much from lack of sleep. How happy are the vigils when Lord Love keeps us awake! When the system requires hearty meals they are enjoyed; but often no inclination to eat being felt, fasting is enjoyed equally well. Rainstorms of tears bring floods of joy, because Love rides the storm. Streams of laughter flow free; and the joy involved in them is neither less nor more than the joy of tears. What shall I resist? What shall I escape from, when all is my Self? Oh what a supreme recklessness!

I fret not when fever would pay a visit. I receive it as a friend and spiritual Truths flash; which could never otherwise be disclosed. All is health. Wakefulness is one kind of health, sleep is another form of it, gentle calmness is beautiful, but the storm of hot fever has a charm of its own. True religion means faith in *Good* rather than faith in *God*. There was never yet such a storm but it was Aeolian music to a healthy and innocent ear.

With the rumble of thunder let it be proclaimed. "So long as any trace of external obligation and categorical imperative 'Thou shalt' and 'Thou shalt not' is in play, there can be no room for spiritual growth of true Purity." The Imperative Mood, Second Person, keeps alive in us the limited personality, and wherever there is limitation there is no Bliss, nor any escape from attraction and repulsion, no salvation from attachment and hatred, no freedom from vacillation and temptation. So long as there remains a Limited body in space surrounded by other bodies, how could it give Gravitation the dor,

throw dust in the eyes of the laws of attraction and repulsion, cheat nature, and escape outside influences. The man in regard to his single body lives in the consciousness of unity of Self—despite the seeming difference in the functions of different organs—the same 'I' sees, hears, walks, and so on. So in regard to the whole world the *Free-man* lives in the consciousness of unity of world-Self and the differences take care of themselves, even as the assimilation of food, growth of hair, etc., take care of themselves in a single body. It is through realization of one's Infinity, conquering all sense of difference, feeling our oneness with all, realizing the stars, landscapes, rivers and all as my *own* and through love *owning* all, that temptations lose their power over us.

When the great sun is shining, what light can the little glow-worm cast? When all is beauty to me and I am that, what shall I run after? What is there in the whole range of world's possessions to attract a man just one with all objects of attraction?

What mischief has not or will not the
 stingy thief commit, who wants to hide
 the Light of lights behind the bushel of lie
 —the suicidal playing false to the supreme
 Self—thinking oneself other than God ?

‘No physical action, good or evil,
 No mental action, virtuous or ill,
 No shame or fame, no praise or blame
 Could taint me e’er, no kind of game,
 Nothing but the flood or glory!
 To whom shall I give thanks,
 To whom shall I turn and look up,
 When Bliss absolute,
 When “Light immeasurable”
 Is manifest even in Me ?

LABOUR AND LOVE

Give the poor labourer food for the soul;
 give him love, and he will work for you even
 without asking any food for the body. Love
 you the workman; the workman shall love
 your work. Labour actuated by love, can it
 be called *labour* ? Nay, it is entertaining
 play.

What is *Art* ? Bringing out Beauty in
 what we touch. And what on earth or in

heaven is that which draws out (and unveils) Beauty? Why, what else could it be but Love?

Thus spirit of love shining upon our labour makes Industry artistic, and produces what are called industrial Arts. Why is there no original designing, æsthetic workmanship, no Industrial Art worth the name flourishing in India in these days? Why, because no love is lost upon labourers. The poor working classes, instead of being welcomed in the heart, are turned out from their own huts.

Where labour is despised, the result is stagnation, decay and death, and Art becomes laborious. Where labour is loved, life and light abide, and labour becomes artistic. Oh, Lord Love! Has it come to such a pass? Love is misunderstood to such a degree that the very mention of the word 'love' suggests to the dear people the idea of cupidity and stupidity, instead of that divine flame! Sometimes they make big talk about divine Love, *Bhakti* and *Upasana*. But practically it amounts to muttering aloud some Sanskrit

hymns and chanting certain Mantrams, hardly understanding, not to say feeling, what they say. Vain bullets with no powder! Counterfeit imitation of Chaitanya's genuine burning heart?

From temples, hymns in the vernacular are often heard, sung with most perfect music known to them; but, Oh, dear me! not a single sanctifying tear of love!

Blessed Hindustanis! You cannot befool God and win His love by calling yourselves sinners and slaves. Just as you think, so are you bound to become. The inexorable Law of Karma works with a vengeance, and makes sinners and slaves of you when you pray that way. That is not *Bhakti*.

My own Poor Rich! White, towering temples and stone Vishnus erected by you, will not allay the fever of your heart. I know you are suffering. Your pride may not acknowledge it. Worship the hungry Narayanas and labouring Vishnus of the country. Send poor Hindustani students to learn useful arts and industries in America, who, on their return to India, will save

hundreds, nay, thousands of starving people by helping them to help themselves.

A man, on reading Nizami's *Leili and Majnoon*, cut out the picture of Leili from the book, was hugging it to his breast and kissing it ever so fondly. Why? "I have fallen in love with Leili," he replies. Fool! It is not worth while to take away poor Majnoon's sweetheart! You may have Majnoon's *burning love*, but as to *lady love*, have a living one of your own.

Bhaktas of India! You are all very ready to take up the sweetheart of Gopis and Chaitanya, but how many of you have the pure flaming passion of Gopikas and Gauranga? You will be the darling dear of that sweet Cowherd when you see Him with divine love in the Chandala, in the thief, in the sinner, in the stranger, and all, and not confine Him to mere stone images.

Bhakti (love) is no crying, begging, negative condition. It is an indescribable sense of equality, beaming sweetness and divine recklessness. It is the seeing of the All in all we see. It is seeing your own Self in

where your eyes fall. It is to realize that All is Beauty and I am that. *Tat tvam asi* or That Thou Art.

Oh, thief ! Oh, slanderer, Robber dear !!

Come, welcome, quick ! Oh, don't you fear.

My self is thine ; thine is mine.

Yes, if you, never mind, please take away

These things you think are mine.

Yes, if you think it fit.

Kill this body at one blow, or slay it bit by bit.

Take off the body, and what you may !

Be off with name and fame. Away !

Take off ! away !

Yet if you look, just turning round,

'Tis I, alone, am safe and sound.

Good day ! Oh ! dear ! Good day !

Mohammedans ! You may slay me. But my heart burns with your love. Christians ! You may misunderstand me, I love you. Pariahs ! Sweepers ! no one will enter your filthy, diseased wigwams, Rama you will find there with you.

Feigned love, false feelings, and assumed sentimentalism is an insult to God. A genuine flame is needed, even if it be accompanied with smoke of lower passion.

Conventionality, customs, conformity, slavery to shame, name, and fame act like a heap of chaff and charcoal, choking down the spark of truthful feeling which may be burning in the innermost heart of a youth, borne down by the dead weight of appearances. Welcome, Truth! Thou alone art my relative, friend, sweetheart, lord liege, and my Self.

Kings! Laws and communities! Bless your hearts, but you have no power to extract any compromise from Rama. Spare your threats, favours, and frowns. My king, the tyrant Truth, is stronger than myriads of emperors, despots, autocrats put together.

They say every tie in the Panama Railway cost a man his life. Whether this be true or not, there is not the least doubt that the march of tyrant Truth has gone on, on the road, paved with human skulls. Happy are the heads that were blessed with the tread of Truth's lordly footsteps.

There can be no love where there is no truthfulness. Lord Love is the vice regent of the tyrant Truth. It may be *vice versa*.

Perhaps both are the same.

But God said,

‘I will have a purer gift,

There is smoke in the flame.’

Deep, deep are loving eyes,

Flowed with naphtha fiery sweet ;

And the point is paradise

Where their glances meet.

Their reach shall yet be more profound

And a vision without bound ;

The axis of those eyes sun-clear

Be the axis of the sphere.

Emerson.

Roar, ye torrents from the mountains !
Roar, oh sea ! Rave under the pale stars, O gulf
of death ! Yawn blackening beneath. But Oh !
great Heart over the forests, the mountains,
and the seas, o’er the black chasm of death,
in spectral haste, I know Thou ridest, my
Lord Love, and the hungry winds and waves
are but thy bounds, oh tyrant Truth ! Thou,
the eternal huntsman.

In the twilight of Galilee, He saw *them*
(the Disciples) toiling and moiling, tugging
and towing, hurriedly rowing, for the wind
was contrary unto them. But there was no

toiling and rowing for the Master. Why should not such a man sleep in the midst of the storm, knowing He would walk upon the waters? Oh! joy! My Love rides the winds and waves.

In Japan three-hundred-year-old cedars and pines are kept as dwarfed as an onion plant. By stunting their outward growth? No, but by cutting their inner rootlets. Not being allowed to strike their roots deep into the ground, they naturally cannot shoot high into the air. So is the natural growth of men and women stifled by the unnatural educators.

Foolish moralists! Religious fiends! Hands off! You have no right to dictate to the young folks. The only right anybody has is to serve. Nature, if allowed to have her free course, will never err. The Law or God that worked up the evolution of man from the tiniest amoeba to the human form divine, can well be trusted.

Why are cattle and other animals more regular, cleaner, and better behaved in the control of what human jealousy has styled

animal passion? The plain reason is that the former are not pestered by "Thou shalt" and "Thou shalt nots." Service and love, not mandates and compulsion, is the atmosphere for growth.

How can we make the flowers grow? By loving them. A woman raised beautiful flowers in a climate the most uncongenial for their growth. How did you manage it? I loved them, and the means were suggested of themselves. The genial heat of love is the only *incubator*. It makes industries artistic and brings about beauty in our work.

Confound not love with attachment. Your wife and children, instead of being the circumscribing hedges of your affections, ought to be the centre of radiation of love to the whole world. Says Jean Paul Richter, "I love my family more than myself, my country more than my family, and the whole world more than my country."

How noble are the words of Lovelace (slightly altered) to Lucaster on going to the wars:—I could not love thee, dear! so much, loved I not the nation more."

True love, like the sun, expands the self. Attachment (Moha), like the frost, congeals and contracts the soul.

The first law of Moses means, "Thou shalt have no other God but Love." This jealous Lord Love will not allow any idols of cupidity and attachment to usurp His majestic throne.

A woman complained about the loss of her only child. Rama asked, "Could you adopt a negro baby and caress it as your own? Are you ready for it?" She says, "No." "Then that is why you lost your child." Inclusive love, not exclusive attachment, is the unfoldment of Heaven.

People complain of the ingratitude of others. Shylocks trying to exact usury on what little good they happen to do. Peace! Peace! little grumblers! God has not only one hand. All hands are His. All eyes are God's eyes, and all minds His mind. In your dealings with anybody, did you ever care whether the person pays you back by the same hand as he used in the act of receiving? He may employ the other hand. What of that? Your customer is not the hands but

the wielder of the hands.

So, really your business is with God (Law) and not with the mere forms that seem friends and foes. God is never remiss in the discharge of His dues. Any unselfish act lays God under debt. He may not pay you by the hand which He employed in receiving, but through some other hand (person), you will be paid with interest.

Why fret and worry, you restless infidel? None, none but your own sweet self (Law divine) has an exclusive rule over the universe.

What is *idolatry*?

To give the forms of foes and friends a sense of personality, individuality and reality to such an extent, as to miss the Impersonated (masked) *individual* (indivisible) Real Self or Law.

Why is it that the sight of woods, landscapes, rivers, lakes, and green hills inspires, uplifts, charms and breeds ecstasy? Why? Because it relieves us of the sense of limited personality, it takes off the put-on looks which weigh us down in the crowded streets.

The blessed trees and dear water in their impersonal gentleness, nay sweetness, no more force on us any sense of smallness.

Happy is he who turns the whole world into a Heavenly Garden by seeing the same impersonal breath of Life in the throngs of men and women as inspires in the rose garden and oak groves.

BURNING REST

Millions of minerals, plants, animals seem to be suffered to waste every day by spendthrift Nature. Well, let it be. Nature and Rama can well afford to squander millions of lives and treasures every hour. Where will the thing be lost? Wherever it goes it is in Me. The immense wealth of ancient India was in my left hand pocket while in India; it is in my right hand pocket now that it is drained to England. I am the ocean. The ebb and the flow both are mine. Not by nursing antipathy and retaliation will any good accrue, but by doing your part—love. It is no rash cant that ‘love conquers all.’ Owning is not to be encompassed by

grubbing accumulation. You cannot keep even a little piece of camphor, bidding; "Camphor, Camphor, stay here, I possess you." But through love you can feel the whole world to be "My own, my very own." Through love alone the legitimate owning can be accomplished. All other possession is theft, robbery, violating the divine laws, even though the selfish tendencies of man call it legal.

That tyrant. Tamerlane, who had celebrated his conquest of Persia by a tower of ninety thousand human heads, ordered Hafiz to be brought before him because of the following line in his famous ode :

Agar an Turk-i-Shirazi, etc. "If that Turk of Shiraz plunder away my heart."

"For the black mole on the face of that Sweet Tyrant I would give away the cites of Samarkand and Bukhara."

"Art thou the man," Timur cried, "who hast been bold enough to offer my two greatest cities for thy mistress?" "Yes, sir," replied the undaunted poet. "And by such acts of generosity have I lost everything?"

The poet did not tell the truth. The fact ought to have been put in this form : Giving all to love has brought me wealth enough that I can well afford to give away both the worlds, whereas you, Oh tyrant, in your fever for possession, have lost the leg, have lost the temper, but have not yet land enough to bury you. "A man is rich in proportion to the things he can afford to let alone."

The source of inspiration of all the prophets, poets, discoverers and inventors in art and science, and dreamers in philosophy, has been Love, only in some cases it was more apparent than in others. Krishna, Chaitanya, Tulsidas, Shakespeare. Jesus, Ramakishna, were inspired in as much as they were lovelorn.

Love divested of all carnality is spiritual illumination. Dear me ! The cowards of prophets had not always the courage or light enough to disclose to the people the true secret of their inspiration—love or *Tat tvam asi*, wherever the eyes fall That Thou Art.

People, like planetary bodies, proceed

towards the sun with a desperate zeal. In this manifestation of Love they are inspired prophets. But, after a while, the centrifugal force, or spiritual inertia, makes them go round and round, keeping them away from the sun, turning them into fanatics, tied to the orbits of different creeds. Some move in an orbit very far away from the central truth; others have their orbits nearer and nearer. Rama enjoys this religious solar system. But who would care to play the role of a moth nearing (*up*) and nearing the Light in such a way as surely (*ni*) to lose (*shad*) all sense of *meum* and *tuum*, mine and thine, possession and property, burning the little self (*or life*) in the Light of lights—Upanishad. (*Tat tvam asi*) That Thou Art.

Upstarts of civilization! we accommodate your sciences and arts, but pray push them not forward too much. Lord Love is the sun around which the sciences of the world should revolve like planets and satellites.

Geology treats of minerals and stones so far removed from man. Botany treats of a

subject a little higher than minerals. Astronomy treats of stars so far away. Physiology treats of the bones of man, the exterior skeleton. Psychology treats of the different *functions* only of the mind. But Love treats of the realest Reality in man as well as in Nature. It is an Art as well as a Science. Scientific discoveries are only sparks and scintillations from the grand Sun, Fire of Love, or Oneness-feeling.

While the young Franklin is flying the kite, his father Benjamin is watching the magnetic needle crossing the twine. Watch him, how motionless, breathless his body is ! Does he seem to have any separate existence from the earth on which his body rests ? Is he not just one with all around him ? A mere piece of a rock, so to say. His bosom is beating with Nature's heaving breast, and thus Nature's secrets become his secrets. The lightning in heaven proves itself to be identical with the electric spark on the earth. The light without shows itself to be one with the light within.

Love or oneness feeling, when brought

into play between two persons, dispels the illusion of division. The feelings of one party become those of the other. What passes in one breast is revealed in the other, and clairvoyance becomes an established fact, and a clear demonstration is afforded.

"By Me, verily, is all this pervaded, as by the same string are threaded various beads."

Whatever thou lovest, man,
Thou too become that must ;
God, if thou lovest God,
Dust, if thou lovest dust.

Oh, what a blessed food, a delicious food, happy food, to eat our own heart ! Nothing tastes so sweet. In the case of Rama, milk sometimes serves as a fine seasoning to that food.

The moon is up ; they see the moon.
I drink Thine eyebrow's light.
Big fair they hold, full crowded soon.
I watch and watch Thee, source of light.
Nay, call no surgeons, doctors, none,
For me my pain is all delight,
Adieu, ye citizens, cities, good bye !
Oh, welcome dizzy, ethereal heights

O fashion and custom, virtue and vice,
O laws, convention, peace and fight,
O friends and foes, relations, ties,
Possession, passion, wrong and right,
Good bye, O time and Space, good bye ;
Good bye, O world, and Day and Night.

My Love is flowers, music, light.
My Love is day, my Love is night.
Dissolved in Me all dark and bright.
Oh, what a peace and joy !
Oh, leave me alone, my Love and I,
Good bye, good bye, good bye.

When blushing bride by Love doth stand
Says " Yes " with eyes and gives her hand,
Adieu ! father, mother,
Adieu ! sisters, brother,
The hairs do stand at end,
The throat is choked, Oh friend.

Welcome you are to world so bright,
Welcome to us is God's fair sight ;
But remember well
This is the last we tell ;
The hairs do stand at end,
The throat is choked, O friend.

The different objects,—big, small, fair,
foul, ugly and charming,—all, all are but

strange hieroglyphics to the living Lover, all indicating the same Love; beautiful characters, all meaning my own Self; fine pictures, all representing the beloved Lord; different garbs of beauty, all clothing the same sweetheart—Self.

Oh, what an ocean of beauty! What an ocean of love! The dark tresses of the beloved are just as fascinating to the lover as the bright face. So night is just as welcome to Rama as day; death as sweet as life; fever just as welcome as health; the foes as dear as friends.

How blessed is he whose property is stolen away! Thrice blessed is he whose wife runs away, provided by such means he is brought in direct touch with the All Love. Abraham, says the Mohammedan tradition, at one time desired to take a sea voyage. Khizar or Neptune offered his services as a humble captain of the boat. Abraham at first gave his foolish consent; but on reconsideration, he begged pardon of Khizar, saying, "My most gracious brother, excuse me please, I would prefer to have my boat

without a captain, ferried directly by the hand of Love. If you, the Lord of the seas, take the oar, it is safe riding ; but, ah me ! it is too safe ! It will make me rely on you, and bar me from direct dependence on God. Please do not stay between me and God. There is more joy to me in resting directly on God's bosom than even the bosom of my brother Khizar."

Says the desperate and forlorn lover :—
" Pray, flash on, Oh lightning ! roar on, Oh thunder ! rage on, Oh storm ! howl on, Oh winds ! I thank thee, I thank thee, I thank thee. Oh blessed thunder, you frighten delicate Love to cling to me for a moment. How infinitely sweet are the bitters of life ! when out of its grapes we can press the sweet wine of delicious pangs of God Love !

Take my life and let it be
Consecrated, Lord, to Thee,
Take my heart and let it be
Full saturated, Love, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take my hands and let them be
Engaged, in sweating Truth, for Thee.

Dear Blessed Reader! did you ever have the privilege of being lost, nay risen, in love, unselfish love, giving all to Love? Then you must be in a position to appreciate sentiments like the following :—

“Soft skin of Taif for thy sandals take,
And of our heart-strings fitting latches make.
And tread on lips which yearn to touch those feet.”
“O my blessed Lord, accept me as the most humble
slave of feet.”

What office is there that Love cannot bless and beautify?

Prabhuji main charanan ki dasi.

There is no great and no small, no low, and no high, where Love is. The hardest work becomes heavenly when the spirit of love prompts us to it. Selfishness will make the highest position most wearisome and tedious. Whatever your station of life, Love makes it sweet. All troubles, storms, pangs and anguish spring simply from the spirit of possession in us. Where is the pain of hell when I love it? All our troubles and turmoils are, so to say, a teasing on the part of Love to wake us up to her embraces. These jerks, shakings, and pats are from no other

than sweet Love. God, sweet Hari, wakes
you pouring forth His love.

Then rise, awake.

Dost hear the palm trees sighing ?

It is my heart that sighs

To hear thy lips replying

And gaze into thine eyes,

Then wake ! awake !

Sweet love ! see here, I bend to Thee,

Awake ! awake !

My loved one ! unfold thy heart to me,

Wake ! awake !

Dost see the Himalayan snows

That grow and never tire ?

They cannot cool my burning love

Or quench my soul's desire.

Then wake ! awake !

Dost here the Ganga river,

Its sacred waters roll ?

But deeper flows for ever,

The passion of my soul,

Then wake ! awake !

— — —

LUDICROUS FRIGHT

They say it was a penniless lad

And nothing, nothing to lose he had.

He heard that thieves were at him still,

They must pursue, go where he will.

Thus haunted, worried, he for escape
Ran uphill, down ditch, into the cape,
He hurried and flurried in fear and fright.
Wore out his body and mind in flight,
Yet nothing, nothing to loose he had,
They say it was a penniless lad !
O wordly man ! such is thy plight,
Thy arrant ignorance and fright.
O scared fellow, just know thyself.
Away with dread of thieves and theft,
Up, up, awake, see what you are, ?
There is nothing to lose or fear for,
No harm to thee can e'er accrue,
Thy thought alone doth thee pursue.

PRACTICAL WISDOM

Whoever walks a furlong without sympathy, walks to his own funeral drest in his shroud.

Wisdom and learning are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

Wisdom has been defined as knowing what one ought to do next. Virtue is doing it.

Wisdom without virtue is a weariness of the flesh. But as volition passes over into action, science into art, and knowledge into power, so does wisdom into virtue; and where thought does not go over into action, there results mental dyspepsia or moral constipation. Men of mere ideas and no legs are no more than intellectual centipedes.

Says an American humorous writer :—

“ I’ve thought and thought on men and things,
As my uncle used to say,
‘ If the folks don’t work as they pray,
Why, there ain’t no use to pray.’
If you want something and just dead set,
A pleading for it with both eyes wet,
And tears won’t bring it : why, you try sweat,
As my uncle used to say.”

The power of safe and accurate response to external conditions is the essential feature of sanity. The inability to adopt action to need is a character of insanity. “ Change or perish ” is the grim watchword of Nature. Keep pace with the advancing times and you can survive in the Struggle of Life. (India, take note.)

The spirit of all practical wisdom is summed up concisely in the simple and saving advice of Krishna ; "Thy business is with the action only ; never with the reward or merit accruing from it ; let not the fruit of action entangle thee : nor be thou the slave of inaction."

And live in action ! Labour ! make thine acts
Thy piety, casting all self aside,
Contemning gain and merit ; equable
In good or evil ; equability
Is Yoga, is piety.

Be in the struggle ; that is your duty.
A true hero loves engagement (action) as never a lover wooed his sweetheart. In case of death in the field, you bring glory to heaven or truth (i. e., advance the cause of evolution and Cosmic Progress by letting the fittest survive) and in case of victory also you let the real Power, Truth (*Sat*) shine through you. In reality you are the Truth that conquers and not this body or that which is consumed in the strife. You are ever victorious. As Truth's self, shine out as energy of Life.

“ Either—being killed—

Thou wilt win heaven's safety, or—alive
And victor—thou wilt reign earthly king.

Therefore, arise thou, Son of Truth ! brace
Thine arm for conflict, nerve thy heart to meet—
As things alike to these—pleasure or pain,
Profit or ruin, victory or defeat.

So minded, gird thee to the fight, for so
Thou shalt not sin.”

The true gauge of success being of spiritual growth and not outward gain or loss, defeat is as glorious as victory.

“ *Shah sawar-i-khush ba maidan goe bizam.*”

O happy knight, you happen to be on
the playground (world), hit on, on.

A man's strength of character bears a
direct proportion to the extent of trials he
has undergone.

“ Then welcome each rebuff

That turns Earth's smoothness rough.

Each sting that bids not sit, nor stand, but go !

Be our joys three parts pain,

Strive and hold cheap the strain ;

Learn, nor account the pang ; dare,

Never grudge the thræ.

For thence a paradox

Which comforts, while it mocks,

Shall life succeed in that it seems to fail.”

PLANLESS PLAN

But waiving all conventionality and superficial mode of talk, and appealing directly to the facts of innermost experience, we see that all wise counsels, rules of conduct, authoritative obligations, categorical imperatives, "Thou shalt nots" and "Thou shalts" are only vain efforts to infuse life into one who is not firmly rooted in his own godhead, whether conciously or unconsciously; and these are outside electric charges which can at best but move this muscle or that of the dead carcass, being never capable of inspiring more than a sham life.

"That which is forced is never forcible."

Unless love builds the house, they labour in vain who build it. It is true that the "Miracles of genius were always Miracles of labour," but what seemed "painful labour" in the eyes of others was always most enjoyable play to genius herself.

That lifeless, insipid work which I (personal ego) have to labour out, I better leave alone. If the work does not do itself through you as an afflux of the soul, your

strained exertion furnishes but a poor excuse for doing it. Such dull Prosaic work, dragged along by the credit-hunting small illusory self (egoistic consciousness), is described by Shankara as the twin of bondage (slavery).

A boy was merrily whistling in the streets. A policeman objected. The boy replies, "Do I whistle? No, Sir, it whistles itself."

Let a nightingale or dove be perched on the top of a stately cypress, and full, delicious notes *begin instantaneously* to flow from the bird.

Let the little self be flung into Infinity. May you wake up to your oneness with Life, Light, and Love (Sat-Chit-Anand), and immediately the Central Bliss will commence springing forth from you in the shape of happy heroic work and both wisdom and virtue. This is inspired life, this is your birthright.

"From himself he flies,
Stands in the sun, and with no partial gaze,
Views all creation; and he *loves it all*
And blesses it, and calls it very good."

Coleridge

"It is difficult to find happiness in oneself," says Schopenhaur, "but it is *impossible* to find it any where else."

All great work is done *impersonally* in spite of the prudent little self, and not by it. The Sun simply shines in his native glory as a disinterested witness-Light (Sakshi), and lo ! the rivers are unlocked from their snowy cradles, the breezes begin to dance with glee, and nature is set in activity, animals wake up, plants grow on, violets and roses blow on, and even the sparkling flowers of men, women, and children's eyes open up at the mere presence of the Sun's glorious majesty.

You have simply to shine as the Soul of all, the Source of light, the Spring of delight, O blessed One ! and energy, life, activity will naturally begin to radiate from you. The flower blooms and fragrance emanates of itself.

If anybody not knowing the art of swimming perchance fall into a lake, he will naturally be buoyed up by the water, but the losing of calm and his desperate struggling

with the hands and feet makes him sink helplessly. So, the 'care-and-anxiety-worn' struggling little ego is the drowning sink for man, says Jalal-i-Rumi.

"Heavenly manna was showered daily to the Israelites in the forest, but
Some graceless scoffers out of Moses' host
Dared to demand the onions,
And manna was lost."

What aches the head, bends the back, or chokes the chest? It is walking on the head instead of on the feet. Let your feet be on the *earth*, and your head in the air filled with heavenly joy; invert not the divine ordinance, put not the earth on your head and call it sane living, take not the appearances more seriously than the divine real Self.

They say a man treading the forest in search of mushrooms tramples down oak trees under his feet. Beloved, why should your attention be dead set on petty gains and losses so as to miss the Infinite Bliss (Atman)? Is it the responsibility-ridden, duty-stricken, honour-laden (false) ego that really affects any deed? A flea on the flank

of a horse might just as well claim that it makes the horse run and drives the carriage.

Obtrude not the little I (Ahankara) in the way of the effulgent outburst of ecstatic Truth. Trust, trust that Power. The true Self whose presence caused the poor little amoaba unconsciously to evolve up to your human form divine, that Self Supreme, that divine Law is still present ; and that God being neither asleep nor dead, there is no fear of fall.

Like birds that slumber on the sea

Unconscious where the current runs,

We rest on God's Infinity,

On bliss that circles stars and suns.

Says the Brahmacharin of America
(Thoreau).

" Whate'er we leave to God, God does

And blesses us ;

The work we choose sh'd be our own,

God leaves alone."

Trouble and pain is another name for feeling yourself a prisoner and a slave of conditions and circumstances. Shake off all atheistic delusions of isolation. If the ruling Self of outside Nature were different from your own inner Self, there were no other

course left for you but to wring the hands, hang down the head, and be damned. But, as it is, thou appearest on the one hand as garrisoned by environments, and on the other hand thou appearest as those environments and conditions. The looking glass is in me (in my hand) and I am in the looking glass.

I heard a knock—a hard blow

On my door and cried I “Who is it? Ho!”

I wondering waited, entranced, and lo!

How soft and sweet Love whispered low,

“’Tis Thou that knockest, do you not know?”

According to the true interpretation of Musalman Scriptures even the Archangell was hurled into perdition by refusing to recognise the Supreme (God) in man, (Cf. Alastu Qalubala, etc.,) and even the rankest sinners inherit heaven through realizing God (Ahad) in man (Ahmad).

This practical or living perception of “my Self as the Self of all others” is the true saving Islam (Shraddha, Faith).

To call it mere belief is doing no justice to it. It is the “Ultimate Science” (or Vedanta, Jnanam). It is the Art of arts.

The final test of truth, says Dr. D. S. Jordon, is "Can we make it work? Can we trust our life to it?"

And you can safely trust your life and all to the Fact underlying all phenomena:—"I and my Father are one." "That thou art."

The Law of Gravity might even deceive your trust in it, but the Law of Spiritual Unity never deceives. Just *feel* this unity and you find all creation behaving as your own body. Gold and silver cannot *insure* your life, O deluded Immortal; Thou it is that lends life to Prana, lustre to gold and silver, and light to the suns and stars.

People do not make rapid progress because that load of outside opinion, conventionality and things sitting like the mighty Himalayan on their back (nay, breast) does hardly let a single step be advanced, Free yourself of unhealthy superstition of limitation. In your mind there must be a liquor which will dissolve the world whenever it is dropped in it.

The universal solvent of Jnanam (Self-knowledge) will hold the universe in solution

and yet be as translucent as ever. Provided you think aright, the heavens falling, or the earth gaping, will be music to you to march by. No foe can ever see you, nor you him. You cannot so much as even *think* of him.

In music, the different notes may succeed and precede each other in regular sequence (as cause and effect) ; the symphony is not understood by examination and comparison of the notes alone but by experience of their relation to the deepest feeling which inspired the piece, which sustains the piece, which is the origin of the piece and the result of its performance, the alpha and the omega.

So Nature is not explained by dwelling on its surface-laws and superficial causation, but by "*its becoming the body of Man.*"

Unless you *feel* all, you know not all. Diving into the reality, sounding below the names and forms, passing free into woods and fields, mountains and rivers, into day and night, clouds and stars, passing free into men and women, animals and angels, as the self of each and all, this is Life, this is Self-

80. IN WOODS OF GOD-REALIZATION

Knowledge, this is practical wisdom.

The whole world is bound to co-work with one who feels himself one with the whole world.

Jnana (living knowledge of Truth) being realized on the Causal Plane becomes overwhelming love, that is to say, oneness-feeling with all and the all, an abiding ecstasy which like the effulgent Sun, although it seeks no fruit, begs no reward, and asks nothing (because it manifests itself as Renunciation on the mental plane), yet reveals itself as wonderful energy and powerful action on the physical plane.

Hence realise *Jnanam*, Renunciation through love in action.

I have no scruple of change, nor fear of death,
Nor was I ever born.

Nor had I parents.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am that. I am That,

I cause no misery, nor am I miserable,

I have no enemy, nor am I enemy.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.
I am without form, without limit,
Beyond space, beyond time,
I am in everything,
Everything is in me.
I am the bliss of the Universe,
Everywhere am I.
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.
I am without body or changes of the body,
I am neither sense, nor object of the sense,
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.
I am neither sin, nor virtue,
Nor temple, nor worship;
Nor pilgrimage, nor books.
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.
Within the temple of my heart
The light of Love its glory sheds.
Despite the seeming prickly thorns
The flower of Love free fragrance spreads.
Perennial springs of bubbling joy
With radiant sparkling splendour flow.

Intoxicating melodies

On wings of heavenly zephyrs blow.

Yea ! Peace and bliss and harmony—

Bliss, oh, how divine !

A flood of rolling symphony

Supreme is mine.

Free birds of golden plumage sing

Blithe songs of joy and praise.

Sweet children of the blushing spring

Deep notes of welcome raise.

The roseate hues of nascent morn

The meadows, lakes, and hills adorn.

The nimbus of perpetual grace

Cool showers of nectar softly rains.

The rainbow arch of charming colours

With smiles the vast horizon paints,

The tiny pearls of dewdrops bright

Lo ! in their hearts the sun contain

O Joy ! the Sun of love and light,

The never-setting Sun of life

Am I, am I.

That darling dear

Came near and near,

Smiling, glancing,

Singing and dancing.

I bowed with sigh

He didn't reply.

I prayed and knelt.

He went and left.

“Why cut me so ?

Pray, stay, don't go.”

He answered slow,

“No, no,”

I entreated hard

“Pray, sit by me, Lord,”

He answered,

“Wouldst thou sit by me ?

Then do please sit by thee.”

I—“Do unto me speak.”

He—“Enter the inner silence deep.”

I—“I would clasp thee and kiss,

Dear grant me but this.”

He—“Wilt thou clasp thyself and kiss,

I am one with thee, why miss ?”

My form divine

I am image of thine

Why seek the form,

O source of charm ?

With thee I lie,

You outward fly.

Don't slight me so,

Nor outward go.

I have no scruple of change, nor fear of death,

Nor was I ever born,

Nor had I parents.

I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.

RAMA

OM! OM!!

THE SPIRIT OF YAJNA

While living at Brahma's great Yajna-bhumi, Pushkar, Rama received a letter asking his opinion about the desirability of reviving the old Yajna ceremonies as a means of bringing about national union. That letter called forth the following :—

The highest virtue has no name.

The greatest pureness seems but shame.

True wisdom seem the least secure.

Inherent goodness seems most strange.

What most endures is changeless Change.

The loudest voice was never heard.

The biggest thing no form doth take.

If the sun should say to the mangoes of Bombay, "As I revealed my warmth and light to the brich and cedar trees of the Himalayas, I will not do so to you; you must grow and flourish on my revelation of goodness and power to those beautiful mountainous

gaints," the mangoes of Bombay would be no more. Neither could the lilies of the field live on the sun that shone upon the garden apples; nor could Shakespeare, Newton, or Spencer live upon a revelation made to Buddha, Christ or Muhammad. So have we to solve our own problems and to begin to see with our own eyes rather than to continue peeping through the eyes of our most venerable seers and sages of the past gone by.

Every statute (Smriti) stands there to say, "Yesterday, we agreed so and so, but how feel you this article to day? Every institution is a currency which we stamp with our own portrait; it soon becomes unrecognizable and in process of time must return to the mint. Nature exults in forming, dissolving, and reforming her crystals. Changeless Change is the essential condition of life.

No one is to be pitied except such whose future lies behind and whose past is constantly in front. Every point in the following discourse could be supported by several quotations from Gita, Manu, and Shruti; but

that is purposely and studiously avoided for fear of being side-tracked (switched off) on side-issues, namely, the meeting of counter-texts and chewing of the dry bones of words. Again, that would involve the positive sin of encouraging the wrong method of education, that is, placing the study of *books* higher than the study of *facts* in themselves.

The great mistake of the great Shankara was that he did hide his light beneath a bushel. Why waste his time in torturing the old texts to squeeze out the truth which was to him a matter of *personal realization* than which there can be no higher authority? Others came and took the same helpless words and forced out their own meanings from the very same texts, the march of truth being hindered rather than accelerated by this well-meant effort. To put in plain words, the cause of India's present trouble has been the inverting of the natural order, making the living self a slave to the ghosts of old books. The fair mother Shruti was reduced to the sad plight where one of her sons pulls her beautiful tresses in one direction, the

other in some other, the third gets a stronghold of the locks and clutches in his particular direction, and so on. Thus every one freely inculcates what he has to say passing it in the name of Shruti, tending to sully veracity of character. O sages and seers of ancient Ind! Has it come to this that your sons shall have to settle questions concerning their immediate wants and present facts about themselves by the rules of grammar pertaining to a language no longer spoken?

Dear ones! Laws and institutions are for man, man is not for laws and institutions. Some say, "Through Bhashya (commentary on religious Scriptures) the future is knit firmly with the past." How beautifully put and what a plausible idea! But have we not already had too many patches and stitches added on to the old garments? Truth need not compromise. Let the whole world turn round the sun, the sun need not revolve round the world. Could the discoveries of Science be tacked on to the dogmas of the Christian Bible or other religious works

as Bhashya or commentaries with the view of knitting well the past with the future? The original sacred texts coming from God, should be allowed to speak for themselves. God surely has gentlemanliness enough not to equivocate and to keep the world waiting thousands of years tossing and tumbling from one error to another before His meaning is revealed by a commentator or self-chosen apostle posing with the impartiality of a judge and practising the sinister craft of a lawyer. Can authority establish Truth? Does the sun require a little lamp to be made visible? Does a simple mathematical truth gain a whit more weight if Christ, Muhammad, Buddha, Zoroaster, Vedas and all come and bear testimony to it? Chemical truths, we know them directly through experiments, it is the sinful crushing of the intellect to stuff the brain by *belief* in them. Confound not Truth which is defined as "the same yesterday, to-day, and for ever" with a particular occurrence. Truth is to be known in itself, whereas an incident we may believe on authority. Does Vedanta stand in need even

of proof and argumentation? Why? Mere enunciation of it in the proper form is proof incontrovertible. Beauty requires no outside recommendations to prove attractive.

By singing and enchanting siren-songs, nay sweet lullabies, to prolong lethargic sleep, by tickling the humour of the masses, or by flattering Ignorance, it is no hard job to gain and gather a large innumerable following. But Truth is real and all the moving or unmoving forms are unreal, and woe unto him who sacrifices truth for the mere seeming forms. Let the Truth burst forth as it pleases. The Sun of Truth knows best how to dawn. Let it go rumbling and thundering, shaking up and waking up the long, long sleep by the music of bomb shells. I am the Truth, I will not suffer suicide for the sake of having *the form* (body) exalted.

Coming now to the question of Yajna, we shall discuss it independently and impartially from different stand-points.

Havan-ceremony forms a most important and necessary feature of Yajna as ordinarily understood. The most common argument on

the lips of some of its present day votaries is:—"Havan purifies the air and it produces fragrant perfumes." That is very far-fetched. The perfumes, delicious to smell like all other stimulants or "white lies of physiology," exhilarate for the moment, entailing a depression of spirits for reaction. Stimulants may help to borrow from our future store of energy but they borrow always at compound interest and never repay the loan.

But fragrant perfume is a very small product of Havan. By far the most significant product is carbon-dioxide, which is positively pernicious.

There was a time when India had more forests and less human population. In those days, the burning of Ghrita and other hydro-carbonates might be a factor, though very insignificant, in helping the vegetation in as much as it generated carbon-dioxide, the aerial food of plants. But in these days matters are reversed. We have practically no forests and overcrowded teeming population, and consequently *too much* of carbon-dioxide in the air already. That makes the

people lazy. India needs more oxygen and ozone in these days and not carbon-dioxide.

Be it remembered that the *chemical results* of Havan affecting the air *are exactly the same as those of feeding people*. Now, instead of wasting precious ghee into the mouth of artificial fire, why not offer even hard crusts of dry bread to the gastric fire (Jathragni) which is eating up the flesh and bones of millions of starving but living Narayanas? That Havan is more needful in India.

Again, what if we feed thousands of poor people for one day. This indiscriminate charity simply helps in breeding *respectable paupers*. *Why all this misery in India? Through indiscriminate charity.* "Charity," says a French writer, "causes half the suffering she relieves, but she cannot relieve half the suffering she has caused." Charity is to be judged not by its motives but by its results. The *weak-minded Yatri* who pays a pittance to the persistent beggar-drone may compliment himself on having done something to save his soul in the next world. Be it as it

may, there is not the least doubt that he has done something to ruin the nation here now.

The problem before us is to perform the right kind of Yajna—i. e., serving and saving the poor and to perform it in such a way that the act may not defeat its own end. The highest gift you can confer on a man is to offer him *knowledge*. You may feed a man to-day, he will be just as hungry to-morrow; teach him an art, you enable him to earn his living all his life. And the knowledge must be of a kind which will really make life worth living. It is more important to learn the art of shoe-making to-day.

Let every inhabitant of India feel towards all his juniors in rank, wealth, knowledge, or power, as his own children to be helped by him, and without an eye on reward, reap the mother's supreme luxury of utilising the privilege to serve them with the *food of the soul*—encouragement, *knowledge and love*. This is grand Nishkama Yajna.

About the history of Karma-Kanda in India, we hope on some future occasion to give a detailed account of it. In those good

old days, when society was not so artificial, and fashion and custom about food, clothing, and shelter demanded little attention from the people of India, when there was abundance of fruit trees growing wild as in some parts of Kashmir even now, when they could live without clothes as the American Indians still do, when the shady trees and caves or small wigwams could afford enough shelter; the pent up speculative and physical energy, having no other outlet, began to express itself in dealings with gods, that is to say, Yajnas of all varieties. All these Yajnas were originally no more than fair and square transactions with gods. They involved no cringing, sneaking, bowing, self-condemning and begging element. They were conducted on healthy terms of equality with the powers of Nature as understood by the ancients. They might be called a kind of "shop-keeping" with the personified Elements, but decidedly they did not have the present "Commercial spirit," although they did involve the principle of compensation and the *Spirit of Commercial* "give and take" bargain.

All these Yajnas turned round an "if." If you want rain, perform this Yajna; if you want progeny, that Yajna; if you need victory, some other; if you require wealth, still another, etc.

Thus hinging round one's own "if" of wants they were only optional (like all duties) and not compulsory in the beginning. By and by, they became a matter of fashion and custom and hence of self-imposed obligation.

Later in Indian History we find them replaced by *Pauranic Karma-Kanda*. We see material changes brought about the *Mahabharata* Civil War; the constitution of the nation entirely up-turned by religious and political revolution; the attitude towards the ancient gods changed; physical needs enormously multiplied. People could no more spare months and years for one Yajna, and hence is to be explained the introduction of *Pauranice Karma-Kanda* to replace the old *Yajna* ceremonies. This furnishes a strong precedent to make the necessary change in our *Karma-Kanda* without the least damage to our *Dharma*.

Let Rama observe further that Smriti (or laws), customs, ritual ceremonies (Karma-Kanda) have not only been changing with time, but have been different in different parts of the same country, and the health of a society consists in continuous flux, growth, and appropriate change. "Change or perish" is the grim watch-word of Nature.

"In our discussion of Social Evolution," says President Dr. David Starr Jordan, one of the great Evolutionists of the day, "We must remember that the very perfection of society must always appear as imperfection; for a highly developed society is dynamic. A static society is in a condition of arrested development. The most highly developed organism shows the greatest imperfections." The most perfect adaptation to conditions needs re-adaptation as conditions themselves speedily change. The dream of a static millenium. when struggle and change shall be over, when all shall be secure and happy, finds no warrant in our knowledge of man and the world.

So let us adapt our Karma-Kanda to

our environments. Our wants to-day are different from those of the Vedic Rishis. The "ifs" round which the whole Karma-Kanda hinges are *moved*. The question is not to-day, "If you want more cattle, offer oblation to the God Indra;" or "If you want more progeny, appease Prajapati," and so forth. The question of the present Karma-Kanda takes the following altered shape:—"If you want to live in the present century of marching and advancing industries and arts, and not die, by inches, of Political consumption, *do* capture the *Matrishva* of Electricity, and enslave the *Varuna* of Steam, become familiar with the *Kuvera* of the Science of Agriculture." The Purohit to introduce you to these gods is the Scientist or Artist who instructs in these branches of knowledge.

Try not to convict Rama of using heretical language. Everything is subject to change here. The face of the country is almost entirely changed. Government changed, language changed, colour of the inhabitants changed, why should the gods of the Vedic days still remain swinging in their cradles

away up and not grow with the years and come down to mix freely with us and become familiar subjects to man.

Dear blessed people of India ! far be it from Rama to prevent you from seeing the "Ekam Sat" God in the thunder, lightning, sun, moon, wind, fire, water and earth, as did those venerable sages. Do see God in Nature as Nature but something more, see Him also in the laboratory and the science room ; let the chemist's table be as sacred to you as the Yajna fire. The old sacrificial fire and Yajna fire you cannot revive, but the old spirit of love, reverence, and devotion you can and you must revive and bring to bear upon the present day *Karmas* which the requirements of the day make obligatory for you. "Is not," as Agassiz say, "to study out Nature to think again the thoughts of God ?" Let a spirit of holiness and sanctification breathe over all your works. As I cannot lit the alter-fire, I will make the blacksmith's fire quite as sacred. Dear, it depends on your Rama-vision to convert the farmer's hoe into the chariot of Indra.

The spirit of real Yajna is the development of this God-sight.

In not realizing your present *national position*, you are entirely ignoring your after-life or after-self. Don't become such dreadful agnostics (Nastikas, non-believers). Your paramount duty in life is toward your after-self. So live that your after-self, the man you ought to be, may in his time be possible and actual. So live that your after-self, fifty years hence, may not be ashamed of you. So live that your after-self, in the future child of India, may not find itself hopelessly lost.

Orthodox Hindus ! clear your conscience, you need not have two Karma masters to serve, you need not add to the clothing which you actually require the *out-of-season* unsuitable suits, left by your ancestors, simply because they have left as a relic for you, as a souvenir of the past world. The crime, which bankrupts men and nations, is that of turning aside from one's main purpose to serve a job off the line of your career. The man of purpose says "No" to all lesser calls.

Yajna implies offering to the *Devas*. Now what does *Deva* mean in the Vedantic (and often in the Vedic) language? The light and life giving power. Again *Devatas* (in the plural form) signify the different manifestations of that Divine Power either as outward (objective) forces or as inward (subjective) faculties. Further *Devata* often denotes a power, considered cosmically as in the world *adhi-daivat* when contrasted with *adhi-atmik*. The Chakshu or sight refers to the sight of an individual; but the *devata* of the sense of sight is the power of sight in all beings, known as *Aditya* which is only symbolized by the outward Sun or the World's Eye. The *indriya* Hand means the power in the hands of one person; but the *devata* of the hands means the power that makes all hands move. The name given to this power viewed cosmically is "Indra." So on, when we talk about the *devatas* of the senses, the word if it has any meaning at all has this signification alone.

Now, what would be the rational import of offering to the *Devas* in a Yajna (sacrifice)?

Offering or dedicating my individual faculties to the corresponding Cosmic Powers of identifying my little self with the Self of all, realizing my neighbours as myself, merging my will in God's will. Offering to Aditya, for instance, would mean *firm resolution* and decision to the effect that no eyes should be offended by unworthy conduct. Love, smiles and blessings to be presented to whatsoever eyes may turn upon you, to recognize God in all eyes. This is the offering to *Aditya*.

The offering to Indra would mean working for the good of all hands in the land. Each is fed by its own proper food taken properly. Hand, arm and muscles feed, grow and develop on their exercise, work. Thus the feeding of India would mean finding and giving employment to the millions of poor hands, seeking after work in the land. Yes, Indra being fed, the land must be blessed with plenty. All hands being employed, where could poverty exist? They raise practically no crops in England and yet the country is rich. Why? Because Indra, the god of hands, is fed, although to the degree

of indigestion on arts and industries. Putting our hands together for the common good is sacrifice to Indra. Putting our heads together for universal good is sacrifice to Brishaspati ; putting our hearts together is sacrifice to the Devata of hearts or *Chandra*. So on with other gods.

In short, sacrifice to the gods means offering my hands to All the Hands or the whole nation ; offering my eyes to All the Eyes or entire community ; offering my mind to the All Mind ; merging my interests in the interests of the country ; feeling *all* as if they were my own Self ; in other words, realizing in practice *Tat Twam Asi*, "That Thou Art." This is Resurrection as the All, after suffering crucifixion as the selfish "flesh." *This is Vedanta.*

Take my life and let it be
 Consecrated, Lord, to Thee.
 Take my heart and let it be
 Full saturated, Love, with Thee.
 Take my eyes and let them be
 Intoxicated, God, with Thee.
 Take my hands and let them be
 For ever sweating, Truth, for Thee.

(The word, 'Lord' in this poem does not mean the invisible bugbear sitting in Heaven, catching cold in the clouds; 'Lord' means the *All*, your fellow people).

This Yajna every body *must* perform. This must be the *Universal Religion*. India! have it or die, there is no other alternative.

Rama tells you what your Scriptures say about the gods becoming visible on the occasions of Yajna ceremonies is indeed literally true. But that simply proves the power of *Collective Concentration*. The latest researches of Psychology show that the effect of concentration increases as the square of the number of one-minded people present on the occasion. That is the virtue of *Satsang*. Now, if Rama alone can materialize any idea he pleases, how could not the hundreds and thousands of people of one mind, chanting the same hymn, thinking the same form, help materializing it?

But what does it show? It shows that you the real Self, the *All*, are the Parent and Creator of all gods and *devas*. But these gods and *Devas*, your own ideas, govern and dir e

the apparant, false, limited ego, of yours. You are the makers of your own destiny. Remain an abject slave grovelling in dirt and filth, or wear the crown of glory which is your birth-right. Do as you please. Just suit yourself.

Again, Rama knows from the Psychological stand-point the marvellous effect of appropriate symbols and signs in carrying home an idea or suggestion. A man absorbed in the concentrated determination of dedication, offering his hands, as it were, in marriage to the Cosmic Hands, if while his mind is filled with devotion and his whole frame is being thrilled with the holy decision, he also outwardly pours the oblation into the Fire, symbolizing the pouring of his little self into Cosmic Energy, chanting Mantras expressing his inner resolve ending with a loud *swaha*; what a solemn Seal is not stamped on the holy deed by symbology! But ah me! Where there is all seal and no deed drawn up, what can be expected of that mockery? Where the idea or suggestion is absent and the meaningless form or symbol is forced upon us, that is like a body the life from which is

departed. Burn up immediately the carcass, nurse it no more; it is dangerous, destructive. Attend to new forms with life.

They say, "It is easier for the river to flow in its old channel, so attempts should be made to put new life into the old institutions." Rama says, "It is unnatural. Name me a single river that began to flow in the old channel, having once abandoned it; or tell me a single instance where new life was put in the body deserted by old life. New wine in old bottles won't do. The sugar-cane whose juice has been dried up can never regain its sap in the same form. It must be burned. Structures and objects change their forms and relations, and to the forms and relations once abandoned they never return." Let us make an offering (Ahuti) of sacrificial offerings (Ahuti) into the Fire of Knowledge (Jnana-Agni). We shall have the spirit of true Yajna in the forms suited to the times. There are some for whom Patriotism means constant brooding over the vanished glories of the past. Snails carrying on the backs the weight of an old home in the new

surroundings. Bankrupted bankers pour in over the ledgers long out-dated and credit-books now useless! Waste no time in thinking what *India has been*. Call up all your energy which is infinite; and feel, feel what *India shall be*.

History and personal observations prove, that when people come together and eyes and hands meet, there often presents a splendid opportunity for the meeting of hearts, there takes place unconsciously or consciously a mutual exchange of feelings and ideas, and people tend to come to the common temperature of feeling, the same level of thought and an equal potential spirituality. Thus is engendered mutual fellow-feeling and unity. Mohammed's wisdom lay in bringing together before God, at least five times a day, the illiterate fighting Arabs. Thus did he not succeed in creating an organized nationality out of mere chaos?

Yajnas, Tirthas, Melas, Mandirs, law-courts, inns, marriages and death occasions, Sabhas and Samaj-Anniversaries and lately Conferences and the Congress meetings have

been the opportunites in India to bring people together. Churches, hotels, exhibitions, excursions, Universities, public lectures, clubs, political gatherings usually bring people together in the West. But the great unifying power lies in those gatherings where we meet in a gentle spiritual mood, there it is that the holy water of (*Savitri*) love, ratifies and cements the union. Abiding union takes place only where the hearts meet. The mere meeting of skins involves no encouraging results, often breeding jealousy and the like. There is no need of attempting forced *surface union*. Friendships, where hearts do not unite (combine), prove worse than detonating mixture resulting in loud disruption. Exertion of the legs cannot always bring two minds nearer to one another. Nor is it the friends and followers whose neighbourhood we really need or should care for, it is by nearness to the perennial Spring and Source of all life, that we shall naturally find comrades around us. The willow stands near the water and sends out its roots in that direction. So let us issue from the Eternal Source of all life,

many kindered willows we shall find in our vicinity. You need, in the first instance, only stand by the spring of Truth.

Again, the mirrors in a telescope can co-work harmoniously only when their focal lengths are adequately adjusted. The solar system is a harmonious unity in as much as the orbits of different bodies are at proportionate distances. We cannot work with certain friends if they are brought a little nearer in intimacy or removed a little further away. The keeping of proper proportions in spiritual distances is necessary to secure an abiding and loving unity in the solar system of friendship. Often times people having suffered through their own mistake of drawing near or receding too far begin to mistrust and suspect every body. Love, Harmony, and Union can be secured and kept by observing the proper *diversity* of distances from people.

The national festivals ought to be improved in such a way as to afford opportunities to all classes of people, to come together and by spiritual affinities to seek and flow toward *their own*, fashioning the distance of

their relations according to the Natural laws. The winter national festival might be held in the genial climate of Southern India, the summer national festival in the grand scenery of Northern mountains, the spring festival in Bengal. In autumn they might meet in Western India. These festivals outgrowing the denominational and sectarian limits should become *National*, directed by the representative committees of all classes. There let the Exhibitions of Art and Industry, shops of all sorts, museums, libraries, laboratories, playgrounds, lecture-fields, social clubs, Conference and Congress tents, and last, but not the least, national theatres bring together the people from different provinces, the people of different sects and religions. There let the convivial as well as serious sides of life have display. There let sisters walk and play with brothers, wives with husbands, as in ancient India, there let the mothers be escorted by their children as is already the custom in the Bombay Presidency. And there should also be one *common platform* open to the speakers of all classes.

denominations, and religions to exercise their eloquence of love.

To produce, improve, and promote national literature and to bring about a unity in the living vernacular languages is another step conducive to National Unity.

Om Mandirs might be erected at different places where people of all religions are welcome to enter, read, meditate, silently pray, and cast at each other looks of sympathy, kindness, love, but not to speak.

Young men could take open air exercises together on Rama's system, turning each physical movement into a strong suggestive spiritual symbol serving the same part as the pouring of oblations could play in fixing the divine seal on the mental deed (as shown above).

While bathing, let us sing the suitable sanctifying hymns but not in a language which we cannot understand.

Let young folks dine together on the green swards on the banks of rivers under th shade of trees or beneath the canopy of heaven (as weather permits). Let each

morsel of food be accompanied by an inward, as well as outward chant of Om! Om! "National songs replete with words that burn and thoughts that breath" sung in chorus are a potent factor in unification.

Instead of lighting artificial fire for Havan, let the pious youth make use of the glowing glory of the morning Sun or the Setting Orb as the Altar-fire to offer his dwarfed limited ego (Ahankara).

Disciple ! Up. Untiring hasten
To bathe thy breast in morning red.

Do thou dive into that sea of glory and come out of it as the flood Light, thyself bathing the whole world in thy heavenly lusture. This is Havan.

An effective method of creating love and union among the masses and specially women and children (and hence the future generations) is *Nagar Kirtan*, singing and dancing processions or pageant-shows, passing through the streets, fearlessly proclaiming the Truth.

The most effectual force of all to bring about union in the country is the cruel

persecution and martyr's death of a leader of the nation for the cause of Truth. But it is the living Death, nay, the *dying-Life* of unselfishness that eventually unifies not only one but all nations. Let one live in God, the whole nation can be united through him.

Courage, veracity of character, self-sacrificing spirit and virtue are fostered where the young folks are let pass through baptism of blood and fire, military education.

Neglecting the education of women, children, and the labouring classes is like cutting down the very branch that is supporting us, nay, it is like striking death-blow at the very root of the whole tree of nationality.

Twentieth century descendants of the Rishis! If you understand your *Shruti*-teachings, you shall have to burst asunder the narrow squeezing shell of class and creed limitations imposed upon you by *Smriti*. But even if you don't recognize the true Atman and never mind the *Shruti* and still want in hot summer to cling to the clothes enjoined for use in the long past winter ; in the name

of the wisdom of your ancestors, do please try to realize your situation. The apparent man lives not only in *time* but in *space* as well. Longitudinally (or in time) you may belong to the hereditary line of Himalayan sages, but latitudinally (*i. e.* in space) you cannot deny your relation of co-existence with the European and American matter-of-fact wielders of Art and Science. Do inherit the wisdom of ancient Upanishads; but on the material plane it is only the absorbing and assimilating of the practical methods of Japan and America that will make you fit to survive. A tender oak plant will soon die out, if it keeps merely bragging of the virtue of its acorn and refuses to grasp and work into life the material from the surrounding soil, water, air, and light. For be it from Rama to ask you to give up your national individuality, but certainly Rama demands of you to grow by absorbing the present as well as the past, to assimilate their Science even as they are assimilating your ancient divine wisdom.

History and the Science of Political

Economy show that the health of a nation like the health of a tree depends on the timely *pruning*—emigration. If we send the poor, starving, workless Indians to less thickly inhabited parts of the world to labour there and live, they will survive and India will be through them striking her roots into distant parts of the world. This will break the lethargy of old India which will have lighter burden to carry and less of fatiguing carbon-dioxide produced to poison the atmosphere. If you do so willingly, you have, as it were, hitched the gods to your wagon. Else the relentless wheels of gods go on working without the least intermittance, crushing whosoever falls in their sweeps; and bless your hearts as you don't save yourself from stagnation, take it as you may, God in His tender Mercy must perform the pruning process through famine and plague. "If a man employs his consciousness to work with the law he survives and in him the conscious effort taking up the role of natural selection, freedom from struggle is secured." Such a man alone goes scot-free.

Now some say, "Why should the poor workless children of the soil be banished from home?" This question is based on the strait-jacket view of home. Why leave the four walls where the body was born? Why come into the streets at all, leaving the house behind? You are not a child of the soil and dust more than of Heaven. You are the child of Heaven, nay, Heaven itself. Everywhere is your home. Pin not yourself to one locality. Nor can India shut herself out of the world to-day and keep herself separate. There were days when India was a country by herself, and Persia was another, Egypt still another, and so on; but now-a-days time and space are annihilated through steam and electricity, the ocean has become a highway instead of remaining a barrier, the former 'cities' are now turned into 'streets' and the former 'countries' are now turned into 'cities' of the same one small land called the 'World.' So it is high time to broaden your notion about 'Home.' All countries are equally yours; O child of Nature and God! all mankind are your brothers and sisters.

Go where you can live the best as a useful worker instead of multiplying the number of millions of beggars that are already attached as a 'sink' (dead-weight) to the Hindu nation. Go in the name of God and humanity, go.

For some to alleviate the suffering of India might be a national problem, to Rama it is international. To some it might be a question of patriotism, to Rama it is a question of humanity. Let my children live although away from me *rather than* die before my eyes. With streaming tears of love in the eyes, Rama bids you Good bye! Go.

Come back if you become more than self-supporting in foreign lands. Come back and bless your old home with the knowledge you have gained abroad like the Japanese youths importing Western practical knowledge to their native home. But if you can not more than support yourself in foreign lands, remain there. And if you are to be a workless creeping leech on the aching bosom of Mother India, jump into the Arabian Sea and share well her Arabian hospitality rather than set foot again on India. Love of home

and true patriotism demands that of you.

Rama loves all animals and even stones as much as men, and mōnkeys are as dear as gods. But facts are facts and woe unto him who lies. The only way for the little relief that Ireland has gained under the monkey grip of John Bull was for the poor Pat to begin to emigrate and flow and pour into America by thousands every year.

Nor does Rama want to overburden his dear America or other lands with the idle stuff of Ind. As a matter of fact your going to foreign lands will be conducive to your health as well. The trees that grow thickly together are all weaklings ; transplant one of them elsewhere away from the original grove, it will grow into a royal giant. When you go elsewhere, you will be an honour to the land where you go and grow. So it was with the present grand Americans, most of them were originally poor emigrants of Europe. A study of the history of all nations demonstrates the coming of a happy change in the flowing, moving emigrants.

A few more words about Yajna: *Yajna* or

sacrifice is sometimes interpreted to denote *renunciation*. Now that sublime word 'renunciation' should not be identified with passive helplessness and resigning weakness; nor should it be confounded with haughty asceticism. It is no renunciation to let the sacred temple of God, your body, be devoured up by cruel carnivorous wolves without resistance. What right have you to give up yourself to Injustice and Enormity? It is no virtuous renunciation for a woman to give up the sacred tabernacle (her person) to a slave of impurity. True renunciation means delivering everything to Truth. This body, this property is God's. Stand on your watch. Let not Injustice and Inequity meddle with your Sacred Trust. To keep thyself as something different and separate from Truth and then begin to renounce in the name of religion implies appropriating what is not yours, it is embezzlement. To practise charity on what is not yours, is it not sin? Shine as the blazing Sun of Truth, become Truth. This is the only lawful Renunciation? Wait a second, could we call it renunciation? Is it not divine

majesty? Yes, Godhead and Renunciation are synonymous. Culture and character are its outward manifestations.

Any Karma Kanda, rooted in the little ego, even in the old Vedic days, was not calculated to bring final emancipation (Mukti). Salvation results always from Jnana. So the present day Karma Kanda of a duty-ridden, hurrying, civilized slave of selfishness cannot save one from sin and sorrow. He may accumulate all the riches of the world, but no peace can accrue unless one knows himself as the Self of all. There is but one purpose running through and underlying all changes and circumstances in the world and that is Self-realization. And indeed so long as a man's life can ground itself only on artificiality, superficiality or appearances, each new change and reform turns up only a new stratum of *dry rubbish*, bringing no soil to view. So long as perfect health is not realized in feeling yourself the *whole*, all your show of civilization is only a linen bandage hiding the swollen sore of painful body-consciousness. This Jnana or knowledge-

portion of the Vedas is the real Veda, that alone has been referred to as *shruti* (Inspired Revelation) by the writers on the six orthodox systems of Hindu Philosophy as well as the Jain and Buddhist writers. Keep to this Shruti, Hindus. Change the Smriti and Karma Kanda according to the needs of the day. Thus you can not only retain your individuality as Hindus but also expand and grow as Hindus, as real masters, teachers of the world. Thus you can cure yourself of exclusive stagnation and breathe inclusive freshness. The man working without Self-knowledge is like a person working in a dark room, knocking his head against the wall, breaking his knee against the table, tumbling over chair, receiving all sorts of bumps and blows. The man working in the light has no struggle. The man without knowledge is travelling by catching hold of the tail of a horse, being kicked all along. The man of knowledge rides with ease and positive joy, being mounted on the back of the horse. The work is no work to the man of Self-knowledge. The most gigantic tasks to a self-poised man

are as the lifting of a flower's fragrance by the summer breeze. Shankara says that the Man of self-knowledge does not work at all. Yes, from his own stand point; because there is no work which can ever appear a task to him; all is fun, all is play, all is joy. There is no obligatory duty for him, he is the master of his situation, he never worries, never hurries, all is finished for him, he frets not, regrets not, is ever fresh and firm, freed from the fever of "doing."

But can such a one be idle or lazy? "You might as well call Nature indolent and the Sun slothful." Look at the marvellous apostle of non-work, Shankara himself. Show me a single other instance in the whole range of history where so much work proceeded from a single individual in so short a time. Hundreds of works written, organizations formed, kings converted, splendid gatherings held throughout the length and breadth of India. Work flowed from him just as light radiates from a star and fragrance emanates from a flower.

Rama cannot close the subject without

saying a few words on the great Brahma-Yajna which in the words of Manu brings the Atma-Yajni to *Swarajya*, the native throne of inner glory. Offer up to the Fire of Jnanam (Divine Wisdom) all your sense of possession; all your clings and designs; all mine and thine; loves, hatreds, passions; frowns, favours and fashions; body, relatives and mind; all kith and kin; rights, wrongs, and dues; interrogating Q's; all names and forms; all claims and charms; renounce, resign. Pour them as oblations into the Fire of Divine Wisdom. Make incense of them and enjoy their sweet smell while ablaze on the flaming altar of *Tat-Twam-Asi* "That Thou Art."

Rise above all temptations and weaknesses by asserting your Godhead. The world must turn aside to let any man pass who is himself. Be God over your world, or it will lord it over you. There can be no hope for those who entertain suspicions or superstitions: such swear, for they take the name of their "I am" in vain. Have you a doubt as to your own Divine

Self? You had better a bullet in your heart than a doubt there. Does your heart fail you? Pluck it out and cast it from you. Dare to laugh and launch into the Truth. Are you afraid?

“Afraid of what?
Of God? Nonsense:
Of man? Cowardice:
Of the Elements? Dare them:
Of yourself? Know Thyself:
Say, I am God.”

RAMA- TRUTH.

HOW TO MAKE YOUR HOMES HAPPY

*Lecture delivered at the Academy of Science,
San Francisco, on December 30, 1902*

My own self in the form of ladies and gentlemen !

To-day so many papers are with us. When a lawyer comes to a law court, he probably brings with him the same number of papers, but all these will not find a hearing. The vast number of these papers does not allow them to be heard, to be answered this evening. There is another reason why we shall not take up most of these papers; because most of them are concerned with the spiritual world, with the next world. At present you are in this world, and it is better to talk a little on the subject which comes more to your business and bosom than about one with which you are not at present concerned.

We shall continue the subject taken up the other evening. It is very important.

“Can a married man aspire reasonably to acquire realization?” This is a long subject and cannot be exhausted in to-night’s speech. Let us see how much we can know about the subject to-night.

There was a very cruel and funny master in India. He used to torture his servants in a most funny way. Once the servant cooked a most delicious dish for the master. The master did not like that the servant should partake of it. It was cooked at night, and the master said, “We won’t eat it just now; we may eat it in the morning. Go to bed just now, and we will eat it in the morning.” The real intention of the master was to eat it in the morning because by that time he would have a very strong appetite. Having abstained from taking any food at night, he would be in a position to eat the whole in the morning, and not let the servant eat anything. That was the real intention of the master. He wanted that the servant should feed on crusts and crumbs, but this intention he could not lay plainly before the servant. He said to the servant, “Well, go to rest, and in the morn-

ing, that one of us will eat it who dreams the sweetest dreams, the finest dreams. If by the morning you have dreamed the finest dreams, the whole will be your share; otherwise the whole will come to me and I will eat it up, and you will have to satisfy yourself with crumbs and crusts." The morning came and now the servant and the master sat before each other. The master wanted the servant to relate his dreams, and the servant said, "Sir, you are master, and ought to have the precedence; you had better relate your dreams first and then I will state mine." The master thought within himself that this poor servant, this ignorant, illiterate fellow could not invent very fine dreams. He began to say: "In my dream I was the Emperor of India. In my dream I saw that all the European powers and all the American powers were brought under the sway of the King of India, and so I, as Emperor of India, ruled over the whole world." You know this was the dream of the cruel master. True Indians do not wish to continue that childish custom of putting up before themselves lumps of flesh called kings

and worshipping them. Well, that was the dream of that man. He regarded himself as sitting on the throne of India and governing the whole world, and there he found all the kings of all the countries standing before him and offering him homage. Besides, in his dream he saw all the gods and all the saints brought into his court and sitting on his left hand side, or right hand side (Rama forgets whether it was left or right). Now having related his own dream, he wanted the servant to tell his story, to tell his dream.

The servant, poor fellow, trembling from head to foot, said, "Sir, sir, I have not had any such dream as you had." The master was elated and very happy, and thought that all the delicious food would come to his lot. The servant began to say that in the dream he saw a big monster, a most ugly, heinous demon coming up to him, with a blazing sword in his hand." Well, the master began to ask, "What next, what next?" Then he said, "Sir, he ran after me, he was about to kill me." The master smiled that that was a hopeful sign. "He began to kill me, he was

trying to slay me." The master said, "And what did you do? What was his object in slaying you?" The servant said, "Sir, he wanted me to eat that delicious food or to die." The master said, "And then what did you do?" He said, "I simply went up to the kitchen and ate up everything." The master said, "Why did you not wake me up?" The servant replied, "Sir, you were the Emperor of the whole world. In your court there was a grand, magnificent gathering and there were men with drawn swords and cannon. Had I tried to approach your Majesty, they would have killed me. I could not come to you and inform you what a terrible plight I was in, so I was forced to eat that delicious food, to enjoy it by myself."

Rama says you are dreaming about the promised paradise, promised heaven or promised after-worlds. These are things of which you are dreaming, and these are delicious dreams, these are sweet dreams, and in these dreams you are building castles in the air, it may be on sand. You are building castles and thinking that you must do this and

you must do that. You must fear Satan and you must fear God; you must behave this way, or such and such an angel will not let you go from purgatory to heaven. You are dreaming of these things, but Rama tells you it is preferable to be that servant who was frightened by the monster and ate up the delicious food. It is better to do that; that was something which concerned the present; that was something which was real at the time. It is more advisable to attend to the matters which come next to your heart, which concern your business and bosom first, and the next world, that world of dreams will take care of itself. Charity begins at home. Begin at home first.

Rama comes now to the question which concerns all of you. It is the question, "How shall a married pair live in order that the marriage may not result in misery, anxiety, pain and sorrow?" They say, "Take away our sufferings, O God; Christ, take away my sufferings; Krishna and Buddha, take away my sufferings." But Rama tells you they may or may not take away your

sufferings after death. But in this life, who is to take away your sufferings? In this life, the husband should be the Christ of his wife, and the wife the Christ of her husband; but as it is going on, every wife is the Judas Iscariot of her husband, and every husband the Judas Iscariot of his wife. How to put matters on the right plane, how to place matters on fair terms? Every wife and every husband will have to embrace renunciation. You know Christ, according to the Christian world, is a picture of renunciation. So, if every wife becomes a picture of renunciation, she can save her husband. Renunciation is a word which makes everybody shudder and tremble. Everybody trembles at this word, but without renunciation there is not the least possibility of bringing any heaven unto your household. There is a great misunderstanding about the word renunciation. This word has been used so many times in the previous lectures that it is high time to explain its real meaning. Renunciation does not require you to go into the densest forests of the Himalayas; renunciation does

not demand of you to strip yourself of all clothing; renunciation does not require you to walk braefooted and bareheaded. That is not renunciation. If that were the meaning of renunciation, how could a married pair practise renunciation? They live as husband and wife; they have a household, they have property. How could they be people of renunciation? The picture of renunciation given in the Hindu Scriptures is that of the God Siva and Goddess Parvati sitting together with their family round them. The God Siva and his wife Parvati, husband and wife, live together with their family, with their duties. They are said to be the picture of renunciation in Hindu Scriptures. People understand that the Hindus mean by the word renunciation retiring into the forest, living aloof from all society, shunning everything, hating everything. That is not the meaning of the word according to the Hindus. The Hindus have to portray renunciation even in their family life. If this Vedanta, if this Philosophy or Truth were simply meant for a small minority of people

who retire into the forest, what is the use of it? We do not want it. Let it be thrown into the river Ganga; we need it not. This renunciation which the Hindus preach, every one needs. The kind of renunciation preached by the Hindus is the only secret of success. No hero can distinguish himself unless he is a man of renunciation; no poet can give you any poetry unless he is a man of renunciation. You will mention Byron, who was driven out of England because he was looked upon as a very immoral man. Vedanta says that even Byron owes his genius to his renunciation. It is a very queer idea of renunciation that Rama is going to give you. Washington is a man of renunciation. Had he not had renunciation, he could not have been victorious in the battle. This is very strange now. Don't you see that every hero, be he Napoleon Bonaparte, Washington, Wellington, Alexander, Cæsar or any one, in order to come out victorious, in order that he may be the master of nations, in order that he may be able to sway all armies, he is to keep himself

practically above the world, above all attachment. His mind must be undisturbed, his mind must be in peace, quiet, calm and he must have a single point round which all his energies are concentrated. He must not be disturbed by other circumstances. And what does that mean? It means renouncing all other objects, so to say. The more of this renunciation a man has, the better he is, the more superior he is. Napoleon comes on the battlefield, and by a single word "Halt" stops thousands of men who had come to conquer him. How is that? Wherefrom comes all that power? That power comes from Napoleon's being lost in the true real Spirit, in the Divinity within, in the real Atman. This power comes from that. He may or may not be conscious of it. He is standing above the body, above the mind, above everything, the world being no world to him. Similarly, the greatest genius, like Sir Isaac Newton, in order to enrich the world with his philosophy and science, has practically to realize this renunciation. He rises above the body, mind and

everything. He is sitting in the house, but the house is no house to him; the friends are no friends to him. What a state of abstraction! People say he is doing nothing, but when you say that he is doing nothing, there he is at his best. Apparently he is at a standstill, he has renounced everything; but he is at his best. These people, these heroes, these great men of genius, unconsciously stumble upon renunciation. Now, the truth which they unconsciously put into practice and through which they rise and distinguish themselves, is the object of the Hindu Philosophy to lay before you systematically. The object of the Hindu Philosophy is to bring you to it in the proper way, to make a science out of it and to explain to you the laws, the rules and the ways which lead you to it.

This renunciation is described by the Hindus as Jnana, which means knowledge, that is, renunciation and knowledge are one and the same thing. The word renunciation is synonymous with knowledge, but not this established knowledge, knowledge of the material objects. Oh, yes, that also does a

great deal to help you, but that is not the real knowledge. This alone can never bring you any peace. The knowledge which is synonymous with renunciation is the knowledge of the Truth, the knowledge of the real Atman, the knowledge of what you are. Now, the knowledge of what you are can be imparted to you intellectually. Will that suffice? To a certain extent, but not perfectly. In order that you may become a Jnani, that you may be liberated, even when you are in this life, in order that the wide world may become a heaven for you, you will have to realize this divine knowledge, the knowledge that you are God, that you are the divine principle, that you are the impersonal supreme energy, force or whatever name you please to give it, that this Supreme God you are. This knowledge acquired not only through the intellect, but in the language of feeling, this knowledge brought into your action, permeating your blood, running through your veins, throbbing with your pulse, being instilled into you and drilled into you can make you *Jivanmukta*.

This knowledge is renunciation. Get that knowledge and you are a man of renunciation.

Retiring to the forest is simply a means to an end, it is like going to the university. In the university we acquire knowledge, but it is never understood that we should remain there for ever and ever. Similarly, to acquire this knowledge you may retire into the forest, for a while, but the Vedanta philosophy never teaches that retiring into forest is renunciation. Renunciation has nothing to do with your place, position or your bodily work; it has nothing to do with that. Renunciation simply places you at your best, places you on your vantage-ground. Renunciation simply enhances your powers, multiplies your energies, strengthens your force and makes a god of you. It takes away all your sorrow; it takes away all your anxiety and fear. You become fearless and happy.

How can a married man realize this renunciation? If the husband and wife agree to bring about each other's pleasure, the matter can be settled even to-day. All the

Bibles can do little good unless wives and husbands undertake to be each other's saviours or Christs. Just see. When people come to religious lectures, they are told to renounce everything; to look upon their property and their body as God's, to look upon themselves as not this body, but as the Divinity; they are preached that way. They receive some knowledge. But when they go home, what happens? There comes the wife and she says, "Mr. so and so, I want a big gown," and he says he has not the money. What does it mean? There comes a child and it says, "Papa, oh dear papa! Come in." Oh, my boy, my wife, my daughter, my sister, begins to say that.

The same daughter, sister, property, house, and family, all these were turned over to God in the church; when the house is reached, all is taken back from God. It becomes "mine", "mine." It is no longer God's. That momentary, passing feeling that overtook the mind, "O God, I am Thine, I am Thine, everything is Thine, I renounce everything unto Thee," that feeling

disappeared in a moment, when the faces of the wife and children were seen.

You see that spiritual progress and family life as it stands at present are contradictory to each other; they are conflicting. What is done in the church is undone at the house, more than undone perhaps. It is just like Penelopese. She used to wind the thread all day long and when the night came, she used to unwind everything that was wound up. Similarly, all of you wind up your spiritual progress in the churches, and in your sermons and prayers, and all is undone, unwound at home. If matters go on that way, there is no hope. If you are not playing a joke with God, and if you do not want to make your prayers a mockery, you will have to attend to the matter in the proper way. You will have to remove the cause that retards your spiritual progress; you will have to mend matters at home. Every wife will have to become the Christ of her husband and every husband will have to become the saviour of his wife. People say, "Oh, I love you, I love you." What a humbug! If

you really love your wife or your husband, you ought to be able to sacrifice something for her or him. If you really love him or her, you ought to sacrifice something for him or her, but do you? No, no. The wife wants to possess the husband and the husband wants the wife to belong to him, as if she were an insensate object which could belong to him, could be his property. One wants to make the other a dependent. If you really love each other, you ought to try to advance each other's good. Do you really do that? You think you do, but you are mistaken in the way you think. Brother, to pander to the sensual desires of the wife or husband is not bringing happiness to him or her, is not bringing real happiness to him or her, not at all. If that were the only way to engender happiness, then all families would have happiness. But is it so? Are families happy? Not one in thousands. Why should they not be happy? Because they do not know how to advance each other's happiness and promote each other's welfare. They do not know that. They think that simply to

gratify the animal desires is to advance happiness. To pamper each other's vanity is not doing any real good. Somebody says, "To love is to make a compact with sorrow," and the experience of most of the novelists, historians, and people in this world is the same. "To love is to make a compact with sorrow." But is there something wrong in love that brings about sorrow? No, there is something wrong in the use you make of love that brings you sorrow in its train.

In one of the Indian Scriptures, there is a story that Lord Krishna, the famous God of India, the Christ of India, was about to be devoured by a big demon. He took a dagger in his hand. He was devoured and swallowed up. Finding himself in the stomach of the dragon, he pierced the heart of the dragon; the heart broke, the dragon bled to death, and Lord Krishna came out. That is exactly the case. What is love? Love is Krishna; that means love is God. Love is God and it enters the heart, it enters the inner mind of a man of sensual desires. It enters the heart and just when it has got a

seat, when it has a place in the very core of the heart, it deals a thrust, and what is the result? The heart breaks; hearts break. Agony and sorrow is the result; weeping and gnashing of teeth comes about in all the cases of worldly love! That is the way. That is what happens. That is the Law. Attach yourself to any worldly object, begin to love any worldly object for its own sake, and there the God Krishna gets into you and then stabs you. The heart breaks, you are sorrow-stricken, and you murmur and cry, "Oh, this love is very cruel, it has ruined me."

There is a Law that anybody in this world who will attach himself to any personality or worldly object, shall have to suffer; either that friend or object will be taken from him, or one of them will die, or there will be a rupture between them. This is an inevitable Law. Do not hear listlessly; let it sink deep into your hearts; let it penetrate your minds. Whenever a man attaches himself to any worldly object, whenever a person begins to love an object

for its own sake, whenever a man tries to seek happiness in that object, he will be deceived, he will find himself simply the dupe of the senses. You cannot find happiness and pleasure by attaching yourselves to worldly objects. That is the Law. All your worldly attachments will end in the breaking of heart ; nothing else. Trust not in the mighty dollar, trust in God. Trust not in this or that object, trust in God, trust in your Atman or Self. All worldly attachments bring misery in their train, because all worldly attachment is idolatry. There are beautiful images made, beautiful statues, etc. All these bodies also are images, idols ; they are statues, pictures or portraits. When you begin to love a picture for its own sake and ignore the person whose picture it is ; are you not worshipping an idol ? Suppose you have a picture of one of your friends, and you keep it with you, you love it, shower your caresses, bestow all your affections upon it, so much so that when the man whose picture it is, comes into your house, you heed him not, and you slight

him. Is that fair, is that fair? Will that friend leave his picture with you? No, no. He gave you his picture in order that you might remember him; he did not give you his picture that you might forget him. That picture ought not to have been the object of worship; it was idolatry to love the picture for its own sake. You had to love the God, you had to love the master, the owner of that picture. Similarly, all the objects in this world are simply pictures, emblems of God. Husbands and wives fall a prey to the pictures; they fall a prey to idolatry and become slaves of the image. Your Bible tells you that you should set up no idol, no image for God, and you ought not to practise idolatry. By the word 'idolatry' it was not meant that you should not worship these idols; it was meant that these were the living idols. Do not forget the original for the idol, that was the meaning.

In one of the cemeteries in India, Rama saw an inscription on a tomb which ran like this:—

"Here lies the babe that now is gone,

An idol to my heart.

If so, the wise God has justly done,

'Twas needful we should part."

It was written by a lady. She idolized that child. She began to make more of the child than of the original, of the reality, of which the child was simply a picture, and the child must be taken away. That is the Law, that is the rule. If you make the right use of the pictures, they will be with you ; make the wrong use of them, there will be rupture, sorrow, anxiety and fear. Make the right use, we can keep the picture with us. But only when we love the original more, more than his picture, then alone can we keep the picture with us, otherwise never. That is the Law. That is the way to renunciation.

This is the way that in every house renunciation ought to be practised.

It will be explained more fully. Just see. Here you are, a man or a woman, a lady or a gentleman, a goddess or a god. There is your object of love. What is it

that charms you, fascinates you, attracts you? Is it his body, is it his skin, is it his eyes, nose, ears, etc.? No, no, not at all. Be more rational and reasonable than the poets. It is not these that attract you. If these were the object of love, if these had any charm in them, when the body is dead, even then they would be attractive. When the person dies, even in that state you would be attracted by the body; but you are not. Then in what did the charm lie? Who caused all this charm and fascination? It is the Spirit then, it is the Life within, it is the Power within, the Atman within, nothing else. Through the eyes of everybody it is the God within that is speaking to you; the God within has the body for its picture, portrait or dress. Love not the dress more than the person, more than the reality within, which wears that garment. Now, reflect and you will see.

There are some people who are more attractive than others, who have more grace in them. You will excuse Rama if he talks about a subject which it is not customary to

talk about. It is a strange thing that we do not listen to the things which, in our heart of hearts, most interest us. It is not usually the custom to talk on this subject. But as it is very important and really concerns you, and as others do not talk on this subject, for that very reason Rama talks on it.

Well, it is grace, and wherefrom does grace come? What is grace, movement and activity? What is that? Is that due to the eyes, the ears or the nose? No, that appears in the eyes, the ears, etc. You may have heard about Cleopatra, that Egyptian girl, Cleopatra that African Negro girl. She fascinated that Emperor, Mark Antony, charmed him, kept him spell-bound. It was through grace. Grace comes from the Divinity within you and from nothing else. It is activity. And to what is activity, energy, or motion due? Just see. You can walk up hills, you can ascend steep mountains, you can go from place to place, you can move anywhere you like, but when the body dies, what becomes of it? When the body dies, that activity, that God within you that could lift you up to such heights, does not give it

help in the same way as it did before. Who is it then within this body that makes the muscles move, that makes the hair grow, that makes the blood circulate in your blood vessels? What is it? What is it that gives all movement, energy and activity to the organs of the body? What is it? It is the one Universal Power, the one Universal Divinity, the one Universal God and that you are. The one Universal Power, the one Universal God which you are in reality is the Atman. When a man dies, some men have to carry him to the cemetery or crematorium; and when he was alive, what was it that lifted his heavy weights, of so many pounds to such heights, to such mountains? It is something invisible, indescribable, but it is there. That is the Divinity within you, that is the God in every body, and it is that God who gives activity and power to everything; it is that God to whom is due the grace in the movements of every person. When a man is asleep, his eyes do not see; when he is asleep, his ears do not hear. When a man is dead, his eyes are there, but he does not see; his ears are

there, but he does not hear. Why? Because that Divinity or Atman within does not help in the way it did before. It is the God within that sees through the eyes; it is the God within that makes the ears hear; it is the God within that makes the nose smell; and it is the God within that gives energy to the muscles. It is the God within that is the essence, or the quintessence of all the apparent grace. It is the God within. Remember that. Mark that. Who is it that faces you, who it is that looks you straight in the face when you look at a person? It is God within. The outward eyes, skin, ears, etc., are only the garb; they are only the outward raiment, nothing else.

Now when the people in this world love and desire objects, they begin to love the dress, the raiment more than the Reality within, which shines through that dress or raiment. Thus they idolize and worship the raiment, the dress, the image more than the Reality, the Original, the Truth within. Thus it is that people suffer the bad consequences of this sin. Thus it is. Rise above it; rise

above it. Let every wife and every husband try to see the God within each other, see the God within ; worship the God within.

Everything should become Divine to you. Instead of the wife being a wide agape door to hell, should be, as it were, the mirror through which the husband could see God. The husband should be the mirror in which the wife could see God, instead of his being the wide agape door to hell.

How can a wife or husband raise her or his companion to this realization, to this Divinity, to this Vedantic concentration of all the energies? How can they do it?

If a wife is to be the saviour of her husband, first she is to save him from all outside contaminations. If he is unmarried, he is liable to fall a victim to all sorts of temptations. He is like a boat without a rudder, at the mercy of all the winds and storms, no matter from what direction they blow. So long as a man is unmarried, a man without divine knowledge, so long as he is unmarried, he has to bear all sorts of contaminations from all directions, and the wife is, first of all, to save

him from these temptations. Now, but what happens? Ordinarily wives do not save their husbands from these temptations, but they themselves become a heavy burden upon their shoulders. It is just like a man giving away all his dollars and purchasing one big note with all these dollars. He has got rid of the burden of other temptations, but now this one dependence outweighs all the previous humiliation. He is not subject to the previous kinds of temptations, but this one temptation or humiliation is enough for him.

It is just like the case of the horse that came to man to be saved. You know there was a time once when man too lived in the jungles. The horse also lived in the jungles; the deer and stags too lived in jungles, as they do in these days. A horse was once worsted in a fight with a stag. The stag stabbed him with his antlers. The horse came to the man to seek help. The man said, "All right, I will help you. I have arrows in my hands. You take me on your back and I will go and kill your enemies." The man rode on the back of the horse, went into the

forest and killed the stag. They came home victorious. The horse was very happy. Now the horse wanted to go. The horse thanked the man, and said, "Dear sir, I thank you. Now I want to leave you." The man came up and said, "O horse, O horse, where do you want to go? Now that I have come to know how useful you are, I will not let you go. You have to be my servant, you have to become my slave." The horse was saved from the stags, the deer, and other beasts of the forest, but he had lost this freedom; and the slavery which was the result of his outward success, did not counterbalance his loss of freedom.

So it is with man. After his marriage he is saved from many temptations, but the one temptation, the slavery or dependence to which he is reduced in relation to his wife, is just like the treatment that the horse received at the hands of man.

Now, how is the wife to become the sayiour of the husband? She saves him from some temptations; well and good, so far as it goes, all right. Now, the next subject is that

she ought not to enslave man. (The Amricans say they have conquered the Philipions, but they will be enslaved if they are not careful.) How is this to be effected? A wife should not try to enslave her husband, and her husband should not make her a dependent. This is the next step now. If this is effected, there is every hope ; otherwise none. This is a point which is seldom or never brought to your notice, but it is a fact. You know Christ was taken to be the Saviour of mankind, and it was said that he would save the whole universe, and he would wipe out all sin, and bring about the Kingdom of Heaven upon the earth. But in spite of all your Bibles, Korans, and Vedas, in spite of all these, we find the world just as irreligious as it was before. What is the cause? It is because the real cause of evil is not eradicated ; the real difficulty lies in your domestic circles. Unless the wife undertakes to do real good unto the husband, and the husband undertakes to promote the welfare of the wife, religion can never prosper; there is no hope for religion.

You know these are days of steam and

electricity. Religion ought to pack up and depart. O Christians, O Hindus, O Mohammedans, if you really want that the misery of the world should be eradicated, if you want that the sufferings of mankind should be removed, you ought to attend to this, you ought to establish the matrimonial-relation on fair terms, you ought to instil into the heart of every lady and gentleman that it is a duty to prove the Christ to his wife or to her husband. It is incumbent on us to do that ; it is our bounden duty to prove the Christ. And how can that be done? That can be done if the wife dose not want to make a slave of the husband and the husband does not want to make the wife dependent on him. Free all of yourself, and you will be free. That is the Law. "Action and reaction are equal and opposite. " Make her dependent upon you, make her your slave and you will be a slave too. Oh, this is a most terrible speech. Truth is always disagreeable, terrible. Christ taught that terrible Truth, and he was persecuted and crucified. Socrates came and he was given hemlock. Truth is never taken

cheerfully by the people. It seems to be a terrible statement, but so it is. Just mark.

A man has a rope round the neck of an ox fastened to the horns of the ox, and he holds the other end of the rope in his own hand. He thinks that the ox is his servant, his slave; but he is just as much slave of the ox, as the ox is his slave. What reason has he to say that the ox belongs to him? Because the ox cannot leave him. Now just mark, if the only reason is that the ox cannot leave him, we say that he cannot leave the ox either. The ox cannot leave him because he cannot leave the ox. If he could leave the ox, if he had been free, if he had not been a slave of the ox, the ox would not have been a slave unto him. This is the Law.

Don't you see that all the families are suffering? Is it not a fact? Is it not a fact that almost all the families in this world, in Europe, America, India, Japan, or any where, are suffering? They say, "Happy home, happy home." What a humbug! What a name, a mere name, a mere dream!! How is it that people are suffering and the homes are

not happy? And do you not, from your heart of hearts, desire that the homes should be happy? If you wish happiness, you must be in earnest; do not make the home a big joke. Be in earnest, be sincere; try to find out the cause. Examine it, scrutinize it, investigate it, and you will see that the only cause of the discord and want of harmony in the families is that they do not know the laws of nature, and are ignorant. They are possessed by that demon of ignorance. They do not know what the plan of Nature is, in what line the course of evolution runs. They do not know that. Rama tells you that the line along which evolution courses and all this nature works is that each and all should, step by step, by slow degrees, come up near and near to the realization of the Divinity within them. That is the course, that is the line along which all the phenomena in this world move. Everybody should realize the God within him; Everybody should become the perfect Atman, the perfect Divinity by realizing the Divinity within. All this struggle for existence is due to people not realizing this.

Make your relations with your wife or husband such that the progress may be in the right line, that you may work with the plan of nature. The plan of nature is freedom, freedom, freedom. Make your wife free of yourself, and you will be free of her. What does that mean? Does it mean that all ties should be broken at once, snapped all at once, cut like the Gordian Knot? Does it mean that? Does it mean that every man should be let loose in this world and every woman should be altogether free? No, not at all. Freedom cannot be had that way, that is bondage, slavery. By making the companion "free" it is meant that you should make him or her believe and trust not in your body but in the God within you. When she loves you or you love her, you love the God within her and make her love the God within you. They say they all believe in Jesus Christ. Rama says you ought to believe in your wives and husbands. Rama says, "Believe not in the lump of flesh of your companion; believe in the Divinity within." You should look at this outward flesh and skin as a curtain which

becomes transparent to you, and you see beyond the curtain, the God within.

Let us be like a bird, that one instant lights upon a twig that swings. He feels it bend but sings unfrightened, knowing that he has the wings. The twig swings up and down, the bird is not frightened; for even though he is sitting on the twig, he is on his wings, so to say. The bird knows that he is trusting not in the twig but in his own wings. That is the way. His trust is not in the twig on which he is sitting; he relies upon his wings.

Similarly, wherever you may be, however you may be attached to your wife or child, rest not there, set not your hearts on that. Let your hearts be with God, let your heart be upon the Divinity within you; that is the way. Behave in this way yourself and make your wife and children behave in the same way. You will be free of them, they will be free of you. No dependence; independence, freedom!! Thus can every American be made free.

The interesting part of the lecture comes now.

There was seen at one place a most

beautiful picture. In that portrait or picture, there was a magnificent coach. Upon the coach there were splendid, royal cushions and pillows. A lovely queen, a most fair lady was lying upon the coach; the children were on one side of the coach and the king was sitting on a chair. It was a beautiful picture; it was charming, it was so splendid. The queen was very sick, on the point of death; and her husband, the king, was shedding tears, and her son and daughter were weeping. It was a beautiful picture. Would you like to possess that picture? Oh, indeed, every one of you. Had you seen that picture, you would have purchased it, it was so lovely. Why would you like to possess that picture? There was a charm about it which would have kept you spell-bound, but would you have liked to be that dying lady? Just answer. Would you have liked to be that queen? Very rich she was, but she was about to die. And would you have liked to be that weeping husband, or those crying children? No.

Vedanta requires you to live in your

families, to live in your homes, in a position of God, to live in your houses as a witness, as an impersonal God, not attached, in no way mixed up or entangled. Keep your mind always at rest, always unattached, keep your heart and mind always fixed upon the Divinity within, and look at all the household matters just as you would have looked at that picture. You know that when you look upon it as a witness, it is a source of enjoyment; when you get entangled in it, it is a source of misery. If we get entangled in the phenomena of this world, we are in a sad plight. When we look at it from an impersonal standpoint as a witness, we enjoy it, it is so lovely to us. Similarly, realize the Divinity within. Hear all of Rama's lectures, and by gradual advancement you become convinced. Rama guarantees that anybody in this world who hears all of Rama's speeches, would get his doubts removed, is sure to come to the conviction of his own Divinity. First acquire a firm conviction in your Divinity or Godhead. Get that, and then by the process which will be given, by the

methods which will be told, centre yourself in that Divinity. Become the same, realize yourself to be God, eternal and all-powerful. "The same am I, the same." Realize that, realize that, and look upon all your household concerns and all these matters as if they were that picture, as if you were not concerned at all. This seems to be paradoxical and self-contradictory. People say that if they do not get entangled in these matters, they can make no progress. Oh, you are wrong. The very moment you get entangled in these matters, you cease to make progress. When you are writing, the writing is being performed impersonally. At that time your egotism, your little self, false ego, is altogether absent; automatically, mechanically is the work being done. It is a kind of reflex action, the hand goes on writing by itself. Why? Because you do not thrust your little self, your selfish ego, into the matter. The very moment you begin to reflect in your mind, "Oh, I am writing splendidly, I am doing wonderfully," you will make a slip, your pen will slip.

Thus we see that work is done only when

we get rid of the little selfish ego. The moment you assert the selfish ego, your work is spoiled. The best work is the work that is done impersonally. Renunciation means getting rid of this little personal, selfish ego, getting rid of this false idea of Self. The sun shines. The sun has no idea that he is working, but as the sun is impersonal, he is so charming and attractive. The rivers flow; there is no little personal ego in their flowing but the work is being done. The lamp burns, but it is not the personal ego—"I am great, I am burning, I am shedding light"—that does the burning. The flowers bloom and send sweet fragrance all around, but they have no idea that they are very sweet, that they are very good.

Similarly, let your work be impersonal, let your work be free from the taint of selfish egotism; let your work be just like the work of the stars and the sun; let your work be like that of the moon. Then alone can your work be successful. Then alone can you really do anything in this world. All heroes, all men of genius had this secret, they possessed this

master key. They threw themselves in a state of impersonality, and then alone could their work be so prosperous. That is the rule. Give up the mistaken idea that unless you get yourself entangled in a matter, you will never prosper. You are wrong in believing that way.

The Law is that a man should be at rest, at peace, undisturbed, and the body should always be in motion; the mind to be subjected to the Laws of Statics and the body subjected to the Laws of Dynamics; the body at work and the internal Self always at rest. *That is the law. Be free. Let things lie as truly but as softly as the landscape lies on the eyes. The landscape lies on the eyes truly, fully, wholly, but how softly? It does not burden the eyes. All the landscape lies on the eyes, but the eyes are free, not burdened. Just so let your position be in your household matters, in your family or worldly life. You may see all these phenomena and be unentangled, be free; and this freedom can be attained only through a knowledge of the true Self, through realization of the perfect Truth, called the Vedanta. Realize the true Divinity, and all the stars and*

planets will do your bidding.

Roll on, ye suns and stars, roll on,
Ye motes in dazzling Light of lights,
In me, the Sun of suns, roll on.

O orbs and globes mere eddies, waves
In me the surging oceans wide
Do rise and fall, vibrate, roll on.

O worlds, my planets, spindles, turn ;
Expose me all your parts and sides,
And dancing, bask in light of life.

Do suns and stars or earths and seas
Revolve the shadows of my dream ?
I move, I turn, I come, I go.

The motion, moved and mover I.
No rest, no motion, mine or thine,
No words can ever me describe.

Twinkle, twinkle, little stars,
Twinkling, winking, beckon, call me.
Answer first, O lovely stars,

Whither do you sing and call ?
I'm the sparkle in your eyes,
I'm the life that in you lies.

This is your true Self; this is what you
are. Realize that and be free. Realize that
and you are the master of the universe;
realize that and you will find that all your
business matters, all your affairs by them-

selves, by their own accord, turn up before you in the most desirable way. You will see that success will have to seek you, and you will not have to seek success. You will see that this faith in the Divinity within, this realization of the God within, will make the whole universe your abject slave, will make everything in this world subordinate to you. You will find that success and prosperity will seek you, and you will not have to seek them.

"If the mountain does not come to Mohammed, Mohammed will go to the mountain."

The very moment you stop seeking pleasure from those worldly objects and become free, realize the Divinity within you, you need not go to Mohammed. Mohammed will come to you. That is the Law. That is the secret, that is the hidden secret governing this world. You are that principle. Realize that, make your wife and children realize it. Be free yourself and set them free. There you make a heaven out of a veritable dungeon, you make a paradise for you in your homes, you make your most quarrelsome homes happy homes. There is no other way. There is no

escape from this inevitable, unrelenting Law. This is the way, this is the only sesame; this is the only masterkey which unlocks all the treasures in this world. If you realize the Divinity within you, you are free. Help others to realize it.

Om! Om!

MARRIED LIFE AND REALIZATION

(Lecture delivered on February 1, 1903 in San Francisco.)

Can a married man aspire to the realization of the Self?

This question was put to Rama sometime ago and it was fully answered at that time.

Rama will not take up this subject to-day, but will speak on a subject somewhat like it.

Reference was made there to the nature of desires :—"As to what desire is, and how motives operate upon the nature of man, how desires fulfilled bring happiness, and how desires not fulfilled bring unhappiness, etc." This is a very long and complicated question, and is one to which Rama has given much earnest thought. The result of Rama's researches will be put into book form under the title of *Dynamics of the Mind*.*

*It is regretted that this book could not be put in the final shape. Only some rough notes on this subject written in his early

Can a householder—a man living with his wife and children, or with his relatives or friends—in other words, can an ordinary man of the world ever realize Truth or the true Self? This is the question.

We shall take up one aspect of the question. Vedanta simply asks, "Can a sword kill your enemies?"

If this question can be answered in the affirmative, then the question "as to whether a worldly householder can realize Truth perfectly," can also be answered in the affirmative; it all depends upon the use we make of the sword or of the family ties. We can make the same sword kill or protect us from outside attacks: so a man by the misuse of family ties or family relations can kill himself, or retard his spiritual growth, or by the right use of the family relations he can elevate himself, raise himself, and realize God within him. Thus the question is similarly answered.

Our walks, our daily constitutionals can be

days by Rama are available. It is unfortunate that the expression of the finest philosophy of Rama is denied to us by his premature death. Ed.

a source of enjoyment and recreation ; they can be a source of benefit and refinement if we take them properly ; but the same walks can become a source of fatigue, annoyance and sickness to us if we abuse them.

Similarly with our family relations, they may raise and heal or destroy us.

There was a very good man who kept a very naughty and wicked servant. He used to do every thing in a wrong way ; he used to carry out the commands of his master in a curious way ; in fact his way of doing things was such as to upset even the most serious man ; it was such as to upset any body. This faithful master was never annoyed, but always treated the servant in a most charming manner. At one time, one of the guests remonstrated against the servant ; he was very much annoyed and displeased with his action and asked the master to dismiss him. The master said, "Your advice is very good, and it is given with the best intention ; I know that you wish me well ; I know that you want my work and business to prosper, and it is on this account that you give me this advice, but I know better,

I know that my work is being spoiled, I know that my business suffers. But I keep this servant on the very ground or from the very fact of his being so unfaithful; it is his bad conduct and his wicked habits which make him so dear to me. I love him the more because he is a sinner, a wicked and unfaithful servant." This was a very strange way of speaking.

The master said, "This servant is the only person in the world with whom I come in contact, that disobeys me; he is the only person who does things which are uncomplimentary, derogatory or detrimental to me. All others with whom I come in contact are so gentle, so pleasant, so loving that they dare not offend me, and so this man is out of the ordinary; he is a kind of dumb-bells, a kind of special training to my spiritual Self. Just as many people use dumb-bells, pulleys, or heavy weights to exercise the muscles in order to develop their physical strength, so this servant serves as a kind of weight or dumb-bells by which my spiritual body is strengthened. Through this servant I get strength. I am compelled to do a kind of wrestling with this

servant which brings me strength."

So Rama brings this fact to your notice, and draws your attention to this matter, so that if you think your family ties are a hindrance, a stumbling block or a resistance, you need not get annoyed. Just follow the example of the faithful master; make difficulties and differences an additional source of strength and power.

Socrates had a wife, the most undesirable in the world. One day he was thinking very deeply, was philosophising, and his wife, as was her wont, approached him and spoke in very harsh, rough language; she reviled and insulted him and called him names; she demanded his attention; she asked him to attend to her, to do this and that thing; but Socrates went on philosophising. His method was never to leave a problem until it was solved.

The wife roared and stormed at him, and still he did not listen. Then getting enraged, she took up a basin filled with dirty water and poured it upon his head. Was Socrates ruffled or annoyed? Not in the least. He smiled and laughed and said, "To-day is

proven the saying "Oft-times when it roars it rains."

Always when she roared, it did not rain, but to-day she roared and stormed, and at the same time there came rain also. After that remark, he continued his philosophising.

This shows that people must not become despondent about their capability of overcoming their temper. If one man, Socrates, could get such complete control over his temper, then all can. Even to-day are there not people who have control over their temper, and over their habits? Most certainly there are such people, and you can do this also by trying.

The way to realize the Truth, or to realize your oneness with the Divinity, the way to realize the unison with the All, or your sameness with the whole world, the way to this Divine realization of the Self can be made smoother through your family ties if you will.

The object and the goal of each and all in the world, the end of Evolution in the world is that each and all should realize the Divinity within; that this little self should accumulate

experience until it realizes its unity with God, until it realizes its oneness with Divinity. Even at the sword's point, it must be realized. That is the goal. If the ordinary man finds the family ties a hindrance, Rama says, the wife and childred can be an aid to you.

The earth revolves round the sun. The earth must revolve. The moon wants to cling to be earth. *What is the earth to do? The earth can take up the moon and satellites, and together with them the earth can revolve round the sun.*

So, O man or women, if you have set up the task of being drawn towards the Sun of suns, take your companion with you, as the earth does the moon; and with your companion, like the moon, go on revolving round the Sun of suns, the Light of lights. Thus instead of making this one little body partake of the glory, light and lustre of the Sun, you can make your companion share with you glory and light and lustre of the same Sun. Thus instead of drawing but one soul, you can draw other souls. Instead of working through just one body, you can work through many bodies.

They are all yours. All those bodies (as one body belongs to you) can belong to God, can glorify God. Just as when a man goes to a place and takes only one body with him, but he does not leave the head, the hands, the nose, the eyes, the ears, &c. behind ; they all go.

Similarly, Vedanta tells you that when you approach the knowledge of Heaven, when you realize the Truth, instead of carrying one-half of you to the knowledge of Heaven, you can take all ; you can take the wife and children, you can take along your head, your heart, your hands, as it were.

Thus before realizing your unity and unison with God, first realize your oneness with your wife and children. How can a man who has not realized his oneness with his wife and children, realize his oneness with all ?

The natural way suggested by Vedanta is to begin with those with whom you are connected ; let your being merge in those who are near and dear to you. Let your interests be one with their interest ; let all the bodies be welded into one ; let them become one

stream, and then go on experiencing. After that you can take other families in; and rising by degrees, let all families be as your own body; and after you feel all bodies as your own, you can realize your oneness with God; you can take each and all with you.

In the Bible, we read about St. John, the disciple whom Christ loved. Christ loved the whole world. This saying, "the disciple whom Christ loved" should be put in a slightly modified form, and then it becomes "The disciple who loved Christ." It gives you the clue to the Christian doctrine of Salvation through Christ.

"Action and reaction are equal and opposite." If Christ loved his disciple, then the disciple must have loved Christ. Christ could not have kept on loving him if this were not a fact, by the most inevitable law of nature, "Action and reaction being equal and opposite." Christ was a man of realization, he was one with Father, the All. He was one who had merged his mind, his intellect, his personality in the Divinity.

The disciples John, Peter, Paul, or any

disciples, by connecting themselves with Christ, by loving Christ (for connection comes through love and affection) and by feeling their oneness with Christ, naturally shared the Divinity of Christ.

Here, suppose we have a body which is electrified. By keeping another body in contact with this electrified body, the non-electrified body receives the electricity from the electrified body.

Similarly, the disciples in those days, by the love of Christ, must partake of Christ's nature; and thus if Christ saves himself, the others must be saved through that love.

According to Vedanta, nobody can realize God unless his whole being is converted into Universal Love; unless he looks upon the whole universe as his body. This is the first step in the realization of Self or Truth; it is to become the whole world. Then the next step is to rise beyond that.

You remember, the other day, in a lecture, two kinds of illusions were referred to, viz., Intrinsic and Extrinsic Illusions.

To the Intrinsic illusion is due the idea of

different personalities, the idea of difference of one from another ; to the Intrinsic illusion is due the blindness which does not allow people to see God in each and all. It is the cause of the mental disease which forbids us from realizing the unity in all things in the world. The Extrinsic illusion is the outward variance, the illusion of form and name.

Thus in the worldly man both illusions must be dispelled. It is necessary, in the first place, to realize the unity in all bodies. This man who is to overcome both kinds of illusions, at first feels himself to be the Self of each and all, of the whole universe; he realizes his Atman to be the Atman or Self of all mankind, of the vegetable kingdom, all the trees, all rivers, all insects and worms; this is one stage of Realization. He is a man who is helped by realizing in the elementary stages his oneness with the wife and children. When he realizes his oneness with the whole world, that is one stage. The next stage is when all outward forms, names and figures disappear, where this *Maya* entirely disappears, and then the whole world, which was

the body, is dismissed; it is merged in the Spirit.

Originally we have to realize the whole world as our body, and then the whole world which is realized as our body is dismissed, is merged in the Truth, the Self which is my Self.

A man of realization first becomes the whole world, he thus becomes the saviour of the whole world. Thus you are your own saviour, that is the meaning of Vedanta.

The saying "Through Christ we realize God" meant that through this state, which is the state of feeling the Self as one with the whole world, by passing through that stage, the Christ stage, you jump into the indestructible, ineffable Self. Thus before realizing the truth, before realizing the Self which is indestructible, which baffles all words and all descriptions, which surpasses all language—a state where there are no forms and names, no differences—before reaching that God-state, you must pass through a state where you find the true Self permeating and pervading all name and form. This state is the Christ state.

Thus by passing through the Christ state you pass on to God, and this state is gained by gradually developing your oneness with each and all. The elementary lessons, which practically teach you this, begin when you realize your oneness with the mother, the father, then the wife and children and friends, and by slow degrees you realize your oneness with the whole country and then the whole world and so on. This seems to be a very difficult task, but it is not so difficult. The beginning is difficult but after a while the progress is rapid. When once a man realizes his unity with one person and becomes merged, as it were, in another, he comes to realize himself to be one with each and all. Here realization practically shows that all affection in this world, by an inevitable law of nature, drives us onward to a state where the object of our affection will not be on the outside; where it will not be external colour, form, feature or symbols, but in the Soul within, in the underlying Reality more and more.

Everybody, from experience, can say something as to the correctness of this

statement. When we grow in years, we find that the object of our affection becomes more and more refined; the centre of love becomes more and more smooth and intangible; it becomes more and more subtle.

Have not all persons in the world observed this in life to a greater or less extent? The time comes when in the object of our love, we do not mark the lines of the face, the irregularities of the features or countenance; we do not see the wrinkles, the external signs and symbols. We love the soul within, the affection within, the heart within; we love the purity within, the love within. Have not all observed or experienced that? Have not all seen that in our object of affection we do not often see the external faults, the defects of the body. We see only beauty, we are blind to all ugliness. If there is in that object of our love, true affection, our heart melts; it is drawn there. Then there comes a time when the centre of our love becomes more subtle, more refined than the gross, external colour, feature, or signs and symbols; now there is already a step onward, an advance higher.

There you are raised from external symbols, from the gross bodies to the refined emotions. Now beyond that is the next higher state when the centre of our love is not feeling emotion, the purity of the mind or appearance of the object of our love, but when we love God or the Divinity within, we see the true Self, the Atman within. Well, when this stage is once reached; when the objects in the world become mere pictures, mere hieroglyphics; when we do not see the objects but see the Immutable behind all objects; when our looks happen to fasten upon this object or that one, enable our heart to see the Divinity or the true Self in them; when that state is reached, it is easy for a man to realize the unity, the oneness with the whole world. That is the Christ state. After remaining in this Christ state for some time, the next higher state will be when you are entirely merged in Divinity; when you are in a state of trance, a state of unison and absorption, a state of immersion; this is the state of God. We call that Nirvana or Samadhi, a state in which there is no vibration in the mind, no ruffle, no resistance.

How can we make our worldly connections and relations help us in realizing this state by degrees?

In India there are people who worship God in the same way as do the Roman Catholics; they worship God through images and idols. The images of God, of Rama and Krishna are worshipped. Rama and Krishna are the Christ of India.

An old lady came to a saint in India and asked if it was advisable for her to leave her house and her family, and to retire to Brindaban (in India), where Krishna was born. Was it advisable for her to break her family ties, sever all her relations with each and all and retire to that lovely city, Brindaban, the Jerusalem of India?

This lady had her grandson with her. The sage replied, "See please, mark please, what is it that looks into your eyes through the eyes of your grandson? What force, what energy, what Divinity is it that looks at you from every pore of the body of this child?" The lady said, "It must be God. In this dear

little baby there is no thought of temptation or wickedness. This dear little baby is innocent and pure. When he cries, in his wailing is the voice of God and nothing else." Again the sage said, "When you go to Brindaban, you shall have to cling to the one image of Krishna. There in the Jerusalem of India, and there in that image of Divinity, you must worship the Divinity. Is not the body of the child just as good an image of Krishna as the image you shall have to see in that Jerusalem of India?" The lady was surprised a little; and after thinking and reflecting, she came to the conclusion that she might just as well worship Krishna through the body of this child, by regarding this child as the incarnation of Krishna. For God it is that looks through the eyes of the child; God it is that gives the child its power; God it is that works through the ears of the child; God it is that makes the child's hair grow; God it is that works through every pore of his body; it is Divinity.

According to the direction of the saint, she must no longer regard the child as her grandson, no longer look upon him as related

to her in any way, but must regard him as God, and thus break all family and worldly ties. The only tie should be the tie of Godliness or Godhead. This is the way to renunciation.

Renunciation does not mean asceticism. Renunciation means making everything holy. Renouncing the child does not mean giving up all connection with the child but thinking the child, the grandson, to be God. Realizing the Divinity in each and all: this is renunciation according to Vedanta. Vedanta asks you to give up your wife or your husband and other relations. Vedanta says, "Give up the wife as related to you, give up the wife as the wife, but realize the true Self, the Divinity within her. Give up the enemy as the enemy, see only the God in the enemy; give up the friend as a friend, but realize the Godliness or Godhead in the friend."

Renounce the selfish, personal ties, see the Godliness in each and all; see the Divinity in each and all. This is what the Hindu Scriptures enjoin upon every husband and every wife to live. According to the directions of the Scriptures which were put in practice

by Rama in his family relations, the wife had to wake up every morning and while Rama was absorbed in meditation, while Rama was feeling and realizing the Divinity, when he was lost in God, when he was beyond the body or the mind—when that nectar of sweet Immortality was being taken—then would the wife come, just as the Roman Catholics worship their images, so would she come and look at Rama, ignoring the body. Here as Rama had ignored the body, had risen above this materiality, had become one with Divinity, so the wife would see only the Divinity, God, nothing else. Thus, sitting at a distance from Rama's body she would fix her eyes upon Rama's forehead; she being not so highly advanced, would think of this body, and thus while chanting Om, she would keep this body before her mind to such a degree that all other thoughts were shut out; the idea of her own body was entirely lost. She felt herself as transformed or merged in the body of Rama, but what about the spirit? There she felt and realized that her own self was the Self of Rama. She felt and realized that it

was not Rama meditating, lost in God-consciousness, but that it was *she* lost in God-consciousness. Rama's meditation was hers, and she was feeling herself as one with the whole universe; there she felt and realized that she was the Self and Spirit of the whole world. This way she was a help to Rama, as it were, and Rama was a help to her. Now, how can she be a help? When a wife regards her husband as God, when such thoughts and such currents tend to make her husband God, will not her mental energy, her force directed in this way, make her husband God? Will it not help the husband in realizing his own true Self to be God? Most certainly.

All Christian scientists know from personal experience that we can make any person feel the way we like.

Here is a wife sending forth such Divine thoughts, sending forth the thought that her husband is God; that thought is helping the husband to realize his oneness with God; so also, when the husband realizes his oneness with God, is the wife helped. O, what a spiritual union that is! What a grand union

that is! Both help and are helped. Marriage or love founded on such spiritual union is the happiest in the world. All marriage relations, brought about by attachment to the colour of the face, to the outlines of the countenance, to figure, form, or personal beauty, end in losses, and are very unhappy. Such marriages eventually lead to heart-breaking, anxiety and trouble.

It is marriage which is based on spiritual union, which takes no account of the colour of the face, or the beauty of countenance or form, but sees the Divinity within, that is the only safe and abiding one. That only can bring happiness and joy.

A lady came to a saint and put the question, "My husband died a few months ago; what shall I do to save him?" Another, a gentleman, came and said he was going to commit suicide because he had lost his only child; he could not bear the separation. Another man said he had lost his wife and he did not think it worth his while to live any longer. Now what answer did the saint make?

The lady was very despondent and very

anxious to save her husband. The saint said, "You can save your husband; you need not be despondent; you should abide by my advice. Every day whenever you feel despondent, or when the thought of your husband comes to you, sit down at once, close your eyes, and place before your mind the body of your husband, and you know that the object of our affection can immediately appear before our mind. When you get this picture before your mind, or when you get the body of your husband before the mind, do not grieve or be sorry, do not sob or cry; by sobbing and crying, by shedding tears you simply make your husband cling to the earth, you fasten him to the world, and your work is perverted and degrading. You should not try to bring him down, you should not try to lower him or retard his progress. You can think of the different world of your husband, you can think of him not as dead (because with your eyes closed, the picture of the husband comes most vividly before you) but as living. When you have it before you, then feel, feel, realize that he is God; tell him, preach to him, say con-

tinually, pour forth this idea before him, "You are God, Divinity, you are the Lord; in your picture, in your body, in your form, it is the Divinity that is appearing to me."

When we approach a telephone apparatus and apply it to our ears, we hear something; we know that the sound does not come from that steel apparatus, but from the friend behind the scenes or at the other end. Similary, when you see the picture of your departed husband before you, realize that this picture has the Divinity behind it, tell it "*You are Divinity, you are God.*" This way you can save your departed husband.

Well, if we can save, raise and help our departed friends, we can no doubt save, raise and help our living friends by the same method.

Now, when the husband and wife live this way, the whole union is simply one of spiritual advancement, a source of happiness to each other. You say that everywhere the husband wants to advance the happiness of his wife, to confer on her everything that will make her happy. On account of ignorance people think

that they have adopted the proper way ; they think that the proper way is to pamper to the other's tastes and thus make the other happy, but it is not so. You only degrade yourself and others by such ways. The Law of Nature is that which makes me happy, must make you happy ; that which is good for me is good for you ; if I advance, you advance ; my progress is your progress, I cannot fall sick myself without making the whole world fall sick ; by keeping my body healthy, I keep the whole world healthy. Action and Reaction are opposite and equal.

If I am really making you happy, I must also be happy. People think that pampering to one another's tastes brings happiness, surely it does not. It brings about hatred and heartbreakings.

By such acts both suffer ; both feel they are miserable, heart-broken, annoyed. They are filled with anxiety and fear.

Well, these fears, annoyances are due to ignorance as to the method of making each other happy. If you want to make each other happy, you shall have to make this little

selfish self advance ; you shall have to make it realize the true spirit of the friend. Intense strength you will have to give her ; intense strength must be reflected there. You will have to give each other knowledge ; thus you will make your companions happy and be happy yourself in the long run. If you are really a well-wisher, you must give the things which are the true cause of happiness, and those things are knowledge and spiritual freedom. Impart it to your friends. It is the duty of every husband to educate the wife and of the wife to educate the husband. This is the way to really make each other happy. A husband, who is not a professor to his wife, or a wife through whom a husband is not elevated and educated, and a wife who is not possessed of spiritual freedom and knowledge, that wife is far from being desirable. She is a sinner ; so is the husband a culprit, a sinner who does not make his house a university for his wife.

As to the Immaculate Conception of Christ, Rama's explanation is this :—Mary, the mother of Christ, was pure, pious and God-loving, and she was a woman who had reached a certain

degree of realization, a woman of God-vision. She was one with the Divinity. And the man Zacharius (Joseph stood by her afterwards in order to save her reputation) or if you are not willing to have Zacharius, we will say Joseph was also a very pure, pious, holy man, a man who realized the Divinity in all, who realized God. Both were young, and were of mature age. It so happened that while Mary was entirely absorbed, (I mean the body of course) and the husband also, and while they were both in a state of absorption, or immersion as it were, on an occasion like that Mary conceived. She afterwards entirely forgot that any thing like that had happened.

Often a child is awakened at night and given milk or perhaps candy ; and on being asked the next day whether he had any milk or candy given him the night before, he will very often reply "O, I never got any, you never gave me anything, you gave it all to sister." It is a fact that the child took the milk or candy, but he had entirely forgotten it in the morning. The thing is that at night while drinking the milk or eating the candy,

the child was in a state of superconsciousness, when the mind was somewhere else, or as you know, in a state of somnambulism. Somnambulists walk in their sleep, and do all sorts of curious things, and when asked about them next morning, they know nothing of what was done the previous night. Similarly, Rama's version of the Immaculate Conception of Christ that Mary became pregnant either by Zecharius or Joseph, while both were in a state of super-consciousness, in a state of Divine consciousness, in a state of somnambulism. It was a state which makes you forget this little body, but you are in the God-body. In a state of that kind, they cohabited; she became pregnant, and when afterwards she was asked the cause of her being with child, she could say nothing. The Christians said, she conceived by the Holy Ghost, which means that being filled with the knowledge of God, being filled with the Holy Ghost, being merged in God-consciousness, she became pregnant; and thus Christ was the son of the Holy Ghost. The Laws of Nature were at that time just the same as they are now, and yet we can say

Christ was the son of the Holy Ghost.

Thus, Rama says that this is the way the whole world should act, that many may come up as Christ. Purify your hearts, do not degrade them, if you wish your progeny to be Miltons, Shakespeares, Christs or great men, if you wish your progeny to be for the welfare of the whole world or your families. Rama asks you to live with your wives and children the kind of life which keeps you above these little selfish interests, the kind of life which keeps you in God, in Divinity, in the Holy Ghost, one with All. If the husband and wife be both filled with holy ideas, such sublime energy and such noble feelings, the children of such parents will be Christs. Christs can be produced to-day if you like.

The home should be the centre and not the boundary of affection. People make home the boundary of affection, so that affection and love may not go beyond that. The home and the wife should be the centre of affection so that rays of love may radiate in all directions; your love should not be bound there; your wife should not be brought as the boundary

of love and affection. Through your selfish thoughts you bring her low, and you bring yourself low ; you work the ruin of both. The wife teaches you to love, and you should purify that love, and by making it the love of the whole world you should make that love of outside form, figure, colour or body, the love of the Absolute or the Divinity. If you then approach each and all, and with that same love look at the grass, the flowers, the rivers, the hills, mountains and dales, then are you one with the whole world.

She is to teach you how to adjust your position with regard to the whole world ; she is not to put you out of harmony with the world. Now Rama will tell you some of the spiritual laws. These spiritual laws govern all the affections of this world. Even if Rama does not tell you, you are experiencing them all the time and will continue to do so. But telling you will teach you to be on the alert, just as when a man driving in a coach, runs across a stumbling-block which gives the coach a jolt, suffers a bad shock, as he is not aware of what is coming. If we tell him to be on his guard, this warning makes him

cautious and enables him to avoid the shock. Similarly, in your worldly affairs, jolting comes, disaster comes, failures and heartches come. Now when are these heartaches, these failures, disasters and disappointments to be expected? Rama lets you know, and when you know that, you will not be shocked. The way is simple and you will avoid them as far as possible. Here is a law as certain and true as any mathematical law; it is as sure as any physical fact. Whenever a man or woman begins to love any form, any body, any thing material, he is allowed to enjoy that material object for some time, and just when that material object has got itself instilled into his heart, when it has permeated his whole being, just at that time the object will be removed. This is the Law. It cannot be avoided. There is no force which can avert, no force or power which can prevent an occurrence like that. From the most ancient times up to the very present day, there has never been an exception to this Law.

Attach yourself to any outside object; cling to any name or personality; depend

upon any great man; trust him; rely or lean upon him; and that staff will be removed, you will fall down. Lean upon a table, and if the table is taken away, you fall, you feel a shock. Now, what does that teach? It teaches that we are not to make our affections rest upon these gross, material object. These gross, material objects should not be the objects of our affection, and yet we cannot get any love in our hearts but through these gross, material objects. It is through these gross, material objects that we learn love; but when once that love has been taught to us, Nature tells us that this love cannot be chained to the object. It must be advanced; it ought to approach the Divinity behind. Woe unto the man who does not apply the love which he has learned at the feet of the wife to this Divinity behind. You will be damned if you do not apply it; you will suffer. The wife and husband should grow together; and while she teaches us to love, that love must not be kept in this body, but must be applied to each and all, to the whole universe.

Spiritual development does not germinate

in seed sown in the soil of earthly pleasures. So when the seed of your love is sown in the earthly body of the wife or husband, that seed of love which was sown in the earthly body, is as it were sown in the earth and covered over. That love is good when it dies and comes forth and bears fruit in the open air. Thus in the wife or husband, sow the seed; but in the wife or husband, or in the material object, the seed sown must die and come out in the open air to bear fruit. So far as affection for worldly objects is concerned, there will always be apparent failures. As the seed dies, the Law of Nature is that the same seed will one time make you realize God. A man who has never loved can never realize God; that is a fact.

It is usually taught that religion has nothing to do with worldly love. Rama tells you that it has; the right use of affection makes you realize God. "All other pleasures are not worth its pain." Really the same pure love makes you realize God and is the synonym for God.

The aim of the husband should be the elevation of the marriage tie, and not money-

making and the wrong use of family relations. The same articles which originally were the means to happiness are made an end to bring unhappiness. Don't make the means an end. Money or wealth should be simply the resource to protect you from cold, to quench thirst or appease hunger and to keep you in a room where nobody can disturb you. Now, see how little money we need to appease hunger, quench thirst or obtain clothing so that we are not caught by cold.

People say, "We catch cold." It is not cold that catches you, but you catch cold; it is not disease that catches you, it is you who hunt after and catch the disease. This expression is correct. To prevent yourself from catching cold, you must put on clothing, but such clothing is simply to protect you, to prevent you from catching cold. That clothing may be of a rough kind, it may be cheap clothing; it need not be so costly. We can live in small houses, not so dazzling, not so grand as these houses of to-day. We can have plain, small houses which are quite sufficient to protect us from the attacks of animals or from other people; we have no

need of these beautiful houses.

Men have made the beauty and grandeur of their houses the one great aim in itself, the beauty of clothing another thing, the complex nature of the eatables served on the table, as the one end and aim; no, not end and aim, but simply means and end.

In the history of the world, some people lived in small huts and houses; they were poorly clad and poorly fed; yet they were the heroes of the world.

You know about Plato. The name Plato is *Racom* which in Persian means "the liver or dweller in a tub or cask." That was his house, that was where he used to retire from the world.

Just think, people who lived in such poverty did so much for the world.

Shakespeare's house on *Strafford-on-Avon* is not a grand house. During the first part of his life he was a poor man; during the last part of his life he accumulated a fortune.

In the first part of his life he took care of the visitors, took charge of the horses of the people who attended the theatre.

Newton was also a poor man. He used to express sorrow when he had no money to give to the poor or to buy books; but never at any other time was he sorry for his poverty. Just see, the people who were poorly fed and poorly clothed were those who did so much for the world. The Hindus in India formerly lived on the fruits of the forests. These people gave to the world its greatest Philosophy, Vedanta, the Philosophy of Freedom and Love.

Try to make great and good men of yourselves. Do not expend your energies, do not waste thought on building beautiful and grand houses. Many of your houses are large and grand, but the men in them are very small. There are large tombs in India, what do they contain? Nothing but rotten carcasses, crawling worms and snakes.

Do not try to make your wife, your friends and yourself grand, by wasting energy on big houses and grand furniture. If you take this idea, if you realize that, if you perceive and know that the one aim and goal of life is not in wasting energy and accumulating riches, but

in cultivating the inner powers, in educating yourself to free yourself, to become God, if you realize that and expend your energies in that direction, the family ties will be no obstacle unto you.

Some people say, "No, no, we can live in a simple style; but there are our guests. If we have but two finger bowls etc., what would they say?"

O dear one, do you live for yourself or for others? Live for yourself. It is no duty of theirs to interfere with your life. When you eat your food, do you eat or do they? Do you digest your food, or do they digest it for you? When you see, is it the muscles of your own eyes or their eyes that help you to see? Be your own centre of gravity. Be self-sustaining. Have some backbone in you, and care not for the opinions of your guests. Let not the secret of hospitality lie in board and bedding. People think that if they do not give their guests proper board and bedding, they are not hospitable. This makes the owner of the house an appendage to it. Please do not make yourselves append-

ages to property, but make that property an appendage to you. Realize your power.

When a guest comes to you, let him leave your house enlightened, elevated; let him leave it wiser than when he came; let this be your duty to your fellow-men. This is the way to make your household happy. This is the way a house-holder can make his household a stepping-stone instead of a stumbling-block. When a guest leaves wiser than when he came, care not for the food and bedding. Give him something better, give him knowledge and wisdom. Let him share your love. Remember that even though I give you no penny, if I do you no bodily service, yet if I give you a smile lovingly, sincerely, earnestly, you cannot but be elevated and cheered up; a great service has been rendered. Giving a man money is nothing; it is just like a husband giving a wife money and then divorcing her. She does not want money, she wants love. By giving the man money, you play the part of a criminal, you want to dodge him off. Give him love and knowledge; enlighten him; raise him;

this is grand hospitality and this you should have; this is the love you should entertain for your wife and children.

VEDANTIC IDEA OF EATING MEAT

Question—What about the eating of meat?

Answer—As to meat, people think that the people of India abstain from meat-eating on the ground of mercy to animals. It may be that there are some sects that abstain from meat-eating on that ground, but Vedantins at least do not.

Vedanta does not ask you to abstain from eating meat on that ground. O, no. Vedantins, and usually Swamis, do not eat meat, but they do not abstain from eating meat on the ground of cruelty to animals. That argument is not right.

According to Vedanta, *all pity is weakness*. Now, this may startle you, but it is so. So do philosophers think this system of pity which is the desire to please others, so to say, to cater to the desires or whims of others, this congeniality in company on the part of men and women is nothing else but a form of

vanity, a form of idolatry and weakness. Is this pity or vanity, is this desire to please others a compliment to society? No ; these are all properties of ignorance and nothing else.

How many sins, how many mistakes are committed in the name of pity? How many mistakes are made from the desire to be congenial in company?

Here is a man who happens to fall into the society of some young gentlemen who like to eat, drink and be merry. Well, some one of the young men proposes to have a drink. The others consent, and the stranger falls a victim to the desire or idea of being a good company, and he begins to drink simply to please them. There is no desire on his part to drink, but to please his fellow associates, he does as the others do. Here is the desire on his part to please others and this desire makes him take liquor. Another time this same gentleman falls in similar company and is again tempted to drink with the sole desire of pleasing others, and so it happens with him from time to time until there comes a time when he becomes an abject slave to the habit of drinking.

Similarly, ladies also, with the sole motive of pleasing others, do that which by slow degrees make them slave to certain habits. Thus Vedanta says that this desire to please others is at the bottom nothing else but ignorance, weakness and vanity combined. Never do a thing with the object of pleasing others. He is brave who can say no. Your strength of character and bravery are manifested by your capacity of saying no.

Now about pity. How many people keep themselves in hell simply because they think they ought to have regard for the feelings of others? Call that which Rama speaks as a diabolical law; but it is that law the virtue of which you will one day realize.

Just mark how many people in the world are in hell, simply because of being pitiful because they think it cruelty on their part to follow the truth, or to behave in obedience to the truth, because their relatives or friends are opposed, or because it will break a man's heart.

Vedanta says, if you object to Truth because it may break the heart, it is better that a body should die than that the Truth should

be murdered. Vedanta says, "Have more regard for Truth than for the feelings of this or that individual"; because, if you value the Truth, you are really valuing the friend. The more respect and attention you pay to his vanity or his desires, the more you are trying to murder his true Self which is Truth. "Have more regard for Truth than for his outside body."

Again, how many people are there who are creating hell for themselves by this idea of self-respect? A terribly misunderstood word is this self-respect. By the term 'self-respect,' they mean self-respect for this little body, this little personality.

O Divinity, O God, in the form of mothers, sisters, fathers, brothers and children, see that self-respect means not the respect for these little bodies or the personality, see that self-respect means regard for Truth, regard for the real Self. By the kind of self-respect that you are encouraging, you are slandering your real Self under the cloak of self-respect.

You respect your Self when you are filled with God-consciousness, when you are filled

with the thought of God within, then are you filled with self-respect. By the worship of the body you are committing suicide; you are digging a pit for yourselves.

As to meat, Vedanta says, "Have no clinging to your bodies; mind not whether your body lives or dies; care not whether people worship your body or pelt it with stones. Rise above it."

Let one person put a garment on the body and let another tear it off, it should matter not.

"No praise or blame when the praiser and the praised or the blamer and the blamed are one."

That being the case, if you realize your true Self, if to you the consciousness of this little body is unreal, then as far as you are concerned, regard for the outside flesh and blood of others will disappear.

Rama will break down to-day some of your most favourite superstitions.

Vedanta says, "Here is a Law;—You can consider other idols to be real to the same degree as you look upon your own idol, the body to be real." That is the Law. You can

conceive or regard the personality, the body of others, just in proportion as you regard your own personality or your own body to be real. That is the Law.

When you rise above the personality and the body, then to you the personality and the body of others will be obliterated, they will be spiritualized and etherialized; they will no longer be gross as before. This being the case, the next thing for a man who has realized the Truth is that it should make no difference to him whether millions of suns and stars are hurled into nothingness. To him it matters not whether goats, sheep or oxen die; no, no, to him it makes no difference; he is above it. Krishna was acting as charioteer for Arjuna, when the greatest war of the world was raging. There Arjuna felt dismayed and horrified; the thought of pity and mercy overwhelmed him. Then this hero trembled and quivered; he was overpowered with the thought of mercy. Krishna the incarnation of God, Krishna the greatest man that was ever born, Krishna, the Christ of the universe, not only of India, Krishna spoke to Arjuna and told

him that this body he was not, this personality he was not, the true actor was the Divinity; Krishna told him that it was the Divinity acting through his body. There Krishna spoke to him and awakened in him God-consciousness, told him plainly what in reality he was, brought him out of fear, brought him out of anxiety and weakness. He told him that his real Self was imperishable the same yesterday, to-day and for ever, that it was incapable of change, that it was immutable and unchangeable, and said to him, "Arjuna, you cannot die. Remove any of these bodies, but their real Self never dies. You never die; and even if you do not realize the whole truth and are confined within the four walls of transmigration, even then realize that it is not your personality, nor theirs which is reality; realize the true Self, that is God, and that never dies. Why should you shake and tremble? See what your present duty is; if your present duty of the world is to kill all these men, then kill them." Krishna tells him, "I am the God of gods, the Light of lights and am I not destroying every second millions upon millions of birds and animals, am I not hurling

them into nothingness? Here am I, Nature, God, Providence, ever doing these things, yet I am always Immaculate and untainted. God kills, yet is God to blame? No, God is still pure." Now Krishna tells Arjuna, "If you realize the Truth, if you become one with God, if you realize your true Self, then your body becomes simply an instrument of Divinity. In the name of justice, duty, truth, and right, if your body kills and destroys millions upon millions, you are pure, you are intact, you are untainted."

Such truth has to be realized by the people, but Rama should not refrain from speaking the truth whether you can realize it or not.

That was Vedanta, which did not hesitate to destroy men, even the nearest and dearest relatives of Arjuna, who were his preceptors, his uncles, his brothers and others. Vedanta says that by killing, Arjuna was not tainted. Then how can Vedanta hesitate in killing goats or sheep, oxen or any animals? Yet Vedanta tells you to abstain from meat entirely on other grounds.

Meat-eating puts you in a state or condition

where you are not able to concentrate the mind easily. If you cannot abstain from meat-eating, if you cannot overcome the habit, then Vedanta says, "Have it; don't give it up." Different kinds of food produce different effects. If a man drinks wine, he becomes intoxicated; if a man takes opium, it produces a particular kind of effect; a man takes arsenic and it produces a particular kind of effect; so a particular kind of food produces a particular effect, and so does meat. The effect which meat produces on the body is not the effect which the students of religion require.

If you are a warrior or a person whose duties are active, then Vedanta says that you must eat meat as you require it and you must not live entirely on vegetable diet. As to other vocations, Rama says that you must try it on your own system. Some can do better, others worse, without it. The plan of nature is that the fittest must survive. Here we see big whales advance; they survive, and in order to make them survive, nature wishes them to live on small fish. Thousands upon

thousands of small fish must perish but the big type must live on; it is the plan of nature. Thus we see in the mineral kingdom, that the earth, the soil perishes, and the vegetable kingdom survives; the vegetables feed upon the soil. Again, in order that animals should survive, vegetables must perish, must be consumed; animals must feed upon vegetables, it is the plan of Nature. It is the plan of Nature that man, the highest type, must live on animals which must serve his purpose. Rama does not mean to eat animals but to use them; animals must serve man; then we see in the ordinary man of the world, the higher naturally go on advancing. When widespread wars and diseases come, the lower and weaker natures die for the sake of the higher ones; that is the plan of Nature. This Law governs the universe.

Thus Rama says, if by eating meat you can serve the cause of the world better, then eat it; if by abstaining from it, you can advance the higher truth, then abstain from it.

Everybody is to look upon his little self as God's Self. All are to do everything, accord-

ing to Vedanta, impersonally and unselfishly. You are to do everything as if you were not doing it; not doing it with this little ego, not from the standpoint of desire and egotism, this standpoint is to be discarded. When your body works in the world as Nature works, distributing work, making work, and finishing work for the All, with no selfish egotistic desire, but work for the whole, for the All. If to advance the cause of the whole world, it becomes as necessary for this bodily machinery to feed upon meat, as it is necessary for certain wheels in a factory to be greased with oil, if it becomes necessary for your body to be lubricated with meat, as it is necessary for those certain wheels to be lubricated with oil, then do not shrink from eating it. But it becomes a sin when you want to eat meat to enjoy its relish. It will become a sin, as everything else, if you do it with idea of gratifying your desires. Then it becomes a sin.

There are people in India, who in passing through the streets faint at the sight of the dead body of an animal hanging in the shops. They can't bear the sight, let alone eat it.

It becomes a sin when you eat meat with the idea of gratifying your selfish taste; but if you take it in the same way as medicine, if you take it with the sole object of doing important work, and to keep your body at its best to advance the cause of humanity, then it is no sin.

People make taste the primary motive. If a thing tastes good and is also a help to advance the cause of truth take it; but to take a thing only because it is sweet won't do. Usually things which are palatable are also useful, but it is not always so.

This question suggests another. How often are the Scriptures misread, how often are books misinterpreted? This is the great bane of society, this misreading of the Scriptures and the wrong use of the so-called sacred Scriptures or texts.

It is said that a Milton is required to read Milton. Very true. So also it requires a prophet to understand a prophet, and in order to understand Christ you must become a Christ. To understand the Vedas, you must become the Rishis of the Vedas. How well is this idea put forth by Vedantin writers,

whose writings are made use of, but whose names are not used. These people realized to such an extent that the body of the reader was their body. In the Vedas we find such expressions—"O people, rise above the Vedas, use the teachings and profit by them. Rise above the gods and angels; see what you are. You are everything." So does Jesus say. We can pick out texts in the Bible which have a meaning of this kind—"The kingdom of heaven is within you." People make an entirely wrong use of it; they misinterpret the meaning. This reminds Rama of a story.

There was once a preceptor who being very tired, lay down on a sofa and asked his disciple to come and massage him by treading on his legs. That is a practice most frequently followed in India. So the preceptor asked the boy to massage him, but the boy said, "No, no, master, never will I do that; your body is too sacred, your personality too holy. I dare not put my feet on your body, that would be sacrilege; I will not commit such a sacrilege; I will do anything for you, I will give my life for you, but I will not tread on

your body." The preceptor said, " O son, come, I am very tired, come, come, and massage my body." The boy began to weep but could not be persuaded to commit such a sacrilege. The preceptor said; "O foolish boy, you do not want to tread upon my lower limbs, you do not want to insult my body, but you trample upon my sacred lips, you trample upon my sacred face; this is more sacrilegious? Is it more sacrilegious to trample upon the word of the master or to massage his body?"

People will very readily trample upon the sacred Scriptures of Jesus or Mohammed, or of the Vedas, but will regard this flesh and blood as sacred and holy, the same flesh and blood which Christ asked the people to eat. Did not Christ ask the people to eat of his flesh and drink of his blood at the last supper? When the bread was broken, he said, "This is my flesh, this is my blood." This is what all prophets see. They see Divinity in all personality, in all bodies, and they wish to master them; they wish them to rise above their bodies, they wish them to tread upon

their bodies, but you would rather tread upon their sacred communications than massage their bodies.

Rise above the personality, seek the God within. If Christ ever lived in this world, he lives in your bodies. Let Christ be the starting point of your religion, let him be the starting point of your advancement, let him be your boundary line, and do not let him be a thorn around you. Let him be the starting point of your religion, of your advancement. Become Christ yourself and understand the meaning of Christ.

Well, what happens at present? People who do not wish to get rid of his little false Satanic ego, want to materialize Christ, and they also want to keep God under a veil. They want to keep God personified and objectified. Instead of raising themselves to God, they want to bring God to their level. This is illustrated by two funny words in the Bible, viz. "The Spirit of God brooded over the waters."

There was a boy, the son of a wine merchant, in India. He was put to school, and began to learn English.

In India, especially in the Missionary schools, it is the Bible that is taught first. The English reading was concerned with the Bible. Well, when the boy came to this passage "The Spirit of God brooded over the waters." he was puzzled. The boy knew the word 'spirit', and he knew the word 'brooded' and the word 'water', but he did not know the word 'God', and he said, "the Spirit of God brooded." Does God mean barley, corn or grapes? I know spirits come from barley and corn, or grapes etc. and he thought here was a queer kind of wine put in the ocean. His father used to mix alcoholic spirits with water, and he was acquainted with that kind of spirits, but here was a queer kind of mixture.

O, this is the way people misinterpret the Scripture, because they live in wine shops too much, because they live in materiality too much, and those sublime and sacred Scriptures are taken in the gross sense and materialized.

There was a man employed in the army. He was in love with a lady, and his superior officer was also in love with the same lady. This lady had given her heart to an officer of

the lower rank. The subordinate officer took leave from the army and went home, and the lady embraced the opportunity to be present at his home also. The marriage was arranged and he thought it necessary to get his leave of absence extended; so he wired to his superior officer to extend his leave of absence. The superior officer came to know about the whole affair, and he knew that the leave of absence was wanted that this officer might marry the lady. Now the superior officer was jealous and did not wish to grant the leave, and, in answer, telegraphed this hasty message, in laconic language, "Join at once." He meant that the subordinate officer should join the army at once. This man was reading the message which said, "Join at once," and he wanted very much to stay away, but the message said, "Join at once." He felt very disappointed and worried over the matter. While he was in this state of mind, the lady came in and seeing him so despondent wanted to know the cause. He showed her the telegram. The quick wit of the lady helped her to interpret the message to her own

advantage and she put a most gladsome interpretation upon the message, and she was rejoicing and dancing. She asked him why he was so miserable; she thought he ought to rejoice. She was preparing to leave the room when he asked her why she was leaving so quickly, and she replied, "To make all preparations for a hasty marriage." That is the way people read their own meaning into the sacred Scriptures. Such interpretation might have done well for the lady who wanted to get married but, it won't do for the interpretation of the Scriptures.

The Scriptures tell us, "The body is the temple of God." This text is most abused. Indeed the body is the temple of God, but did that text mean that you should make the temple all-in-all and forget the God within? The object of the temple was not the same as that of the Roman Catholic temples of to-day. People forget the Divinity within and make the temple the all-in-all.

It was meant by that passage that the Divinity, the God within, was to be worshipped and not the temple.

People enter the temple and forget the God within. So when they read, "The body is the temple of God," they misinterpret the meaning and make the wrong use of it and pamper the body. It is sometimes seen that people want to pay too much regard to the body, and pamper to their vanity and whims, and they quote this passage to justify such acts. This question is made a fort to guard their vanity, weakness and ignorance.

Here is an abuse of the text. It is a good thing that they do not make a still grosser use of the word 'temple.' When a certain student reads the text, "The body is the temple of God," he puts the question. "Where are the ears of God?" It is a good thing they do not put a grosser interpretation upon the text ; the interpretation already put upon it is gross enough.

If the body is the temple of God, you should forget it, it is intended to be forgotten ; the higher use of the temple is to forget it, and not to pamper and burden it with all sort of treasures. Realize the God within ; the temple will take care of itself.

Is not God omnipresent? Is not the temple of God everywhere? The sun is the temple of God. Are not all the stars the temples of God? Everything is the temple of God. Rama says every object is the temple of God; the body is the temple of God because the body is nearest to you. Every object teaches you Divinity. The origin of every object is God. As to this, Rama wants to tell you one thing. to give a message from Heaven to all those who suffer from heartaches, from inner pangs, anguish, or trouble.

God sends this message in the pages of the past history of the whole universe. God sends that message in your veins, in your nerves, in your brain. God is preaching the message in every house hold, in every family. Hear this message, attend to it, and save yourselves. Disregard this message, respect it not, and hang yourselves, die, perish; there is no alternative.

How many times a day does a man die? Whenever you feel frightened or feel undue misery, whenever you are in that fearful state, there is death; you forget God within. Listen

to it and save yourselves; disregard it and perish that very moment.

This is the Law, unrelenting, inviolable, very severe and very hard. This is Law. What is the message? Hear it. "All those who want to be worshipped, must suffer crucifixion." Christ suffered crucifixion first and was worshipped afterwards. Buddha suffered crucifixion first and was worshipped afterwards. Socrates suffered crucifixion first and his body is worshipped to-day. Bruno died first and he was respected afterwards. A thousand prophets in India suffered crucifixion and were worshipped afterwards. These people paid the price first and got the reward afterwards.

It is a fact that all these prophets paid the price first and got their reward afterwards; but what of the other people of world? What about men and women in this world? They want to purchase first, and to avoid the price; but the price must be paid.

Everybody wants to be worshipped. Worship means love and respect and honour; everybody wants to be loved,

respected and honoured, and they want to get devotion all round. They want to get flatterers all round them. Everybody in the world is suffering from this disease of worldliness, this disease of vanity, this disease of love for the body, this love for the body of others, this deep-rooted disease, this ignorance which makes you believe in the body as the Self, which makes you mistake the body for the Reality within you; this ignorance which changes itself into the disease of a craving for worship. This disease, this idea of being worshipped cannot be enjoyed without paying the proper price for it. This Divine Law of God spares not any body, spares neither Christ nor Krishna. Christ had to pay the price, crucifixion first and was worshipped afterwards. According to the Law, Socrates paid the price first and was worshipped afterwards.

All the prophets paid the price first and were worshipped afterwards. Your Napoleon, Washington and others paid the price first and were worshipped afterwards. Newton and others live in the grave, are living in the

grave, the life which before was a life of crucifixion. They are above the body, above the pangs of hunger and thirst.

Read the life of Newton, and you will see that many times he forgot to take his meals. These people paid the price first and got the worship afterwards.

This Law spares not; it is no respecter of persons; it respects not your sinners, your saints, your prophets or your philosophers; it is the unrelenting, inexorable Law. Now, who are you to expect a special dispensation in your case, to expect a special regard for your bodies? If you expect to be worshipped, loved, or honoured by others, if you expect to be respected or made much of by others, you must pay the price.

In the play of "*The Jewess*," the Jewess wanted to be worshipped by Joseph. All right, you may be worshipped first; she was worshipped first, but she had to pay the price. Even if Nature, Providence or God has some regard for you and something is sent to your house, it does not mean that He will demand no price. If we had paid the price

beforehand, it would have been all right, but now He has sent the book, and there is a very keen demand to get the price.

The Jewess got worship from Joseph and had to pay the price. For five years she was raving crazy, mad in love. Ignorance must pay the penalty, the price.

What happens to every hero in every novel or drama, happens in the whole history of the world. The Law is to get rid of this little self; then only will you be properly loved and never otherwise.

The way to get the desires satisfied is to give up these desires. There is a beautiful word in the Persain language called *matlab*, one meaning of the word is "desire," the other is "never ask." It is a wonderful word. The real desires you possess must be given up in order to be satisfied. Rise above the desires, rise above the personality, above this little body.

Here is a lamp. Moths are fond of the lamp, they are in love with the lamp, and they come and burn their bodies for it. Now, burning is looked upon in Asia as a sign of

love, and they say, "Here are moths so much in love with the lamp that they burn themselves."

Vedanta says, "No, no, it is the lamp which burns itself first and then is loved afterwards."

Similarly, rise above the body, burn up this personality of yours, singe it, consume it, burn it up, then and then only will you see your desires fulfilled. Then will worship be accorded to you; then will the objects of your desires worship you. In other words, "Deny yourself." It is easy to say, but it must be put into practice.

It is not in churches that you are done with God; not in temples, not in going through ceremonies are you done with God and get freedom. It won't do to have paid court to God. You must deny yourself every day of your life. In ordinary transactions with your friends, in buying things in the market, in your relations with relatives, you have to realize it.

A boy learning the multiplication table is taught the rules of multiplication. The rules

of multiplication come to the memory and mind of the boy, but that alone will not suffice. His intellect only has learnt the Rule of Three; he will have to prove and practise until it becomes part of him, so to speak; it will have to be at his fingers' ends. So long as you know a rule by heart, it is in your brain only and you sometimes make mistakes. Mistakes cannot be avoided unless you work out hundreds and hundreds of sums, and get them at your fingers' ends; then only are you in a position to work out without making mistakes.

Just so, you read in the Bible "Deny yourself," and you read it as a boy learns the Rule of Three. It won't do. You will have to apply it to your every day surroundings; you will have to concentrate your mind upon it; it will have to be worked out and practised over and over again; the sum will have to be worked out by denying yourself.

In your talks to children, apply this rule. While walking in the street, deny yourself. While cracking jokes, apply this rule; you must work out, you must examine this sum.

It is not an easy task to learn Vedanta. The book of Vedanta can be easily told, but Vedanta must be learned through yourself. What makes the work light is constant practice, discrimination and getting Vedanta at your fingers' ends, so to speak.

While Professor of Mathematics, Rama could solve mathematical problems as fast as he could write them down. They were so easily handled. Why? Because the different rules had been learnt until Rama had them at his fingers' ends. Rama was so practised that (for example) taking 18 digits as multiplicand and 17 digits as the multiplier, Rama could tell the result instantly in a single line. How? By practice. Thus must your temple be in your heart. The temple of Vedanta is in the street, in your bed, in your study, in your dining room, in your drawing room, in your parlour. These are the temples where you have to live and realize the Truth; these are where you have to work out your examples.

When Rama was a boy; he was one day walking along the roadside, reading a book.

A gentleman came along and cracked a joke with Rama. He said, "What are you doing here? This is not a school, young sir, throw aside your book." Rama replied, "The whole world is my school." Now does Rama realize what should be your school.

If Vedanta is not practised in everyday life, what is the use of it? Vedanta, printed in books and placed on shelves to be eaten up by worms, won't do. You must live it.

They call Vedanta fire. If Vedanta does not remove our misery and suffering, then this Divine fire is not even of the same rank as the material fire which cooks your food, which appeases your hunger and which removes your chill. If Vedanta does not remove your chill, if it does not make you happy, if it does not cast off your burdens; then kick it aside. You learn to realize Vedanta, you acquire it only when you put it into practice.

There was once a man, Yudhishtir. He was the heir-apparent to the throne of India. There is a story related of his boyhood. He was reading in school with his younger brothers. There were many brothers. One day

Head Master; the Examiner, came to examine those boys. The Principle came and asked them how far they had advanced, and the younger boys laid before the master all they had read. When the time came for this boy, the master put the usual question to him, and the boy opened the Primer and said in a cheerful happy tone, not the least ashamed, "I have learnt the alphabet, and I have learnt the first sentence." The master said, "Is that all?" and pointed to the first sentence. The master said, "Have you learnt anything more?" The boy said hesitatingly, "The second sentence." The prince, the dear little boy, said this cheerfully and happily; but the master was exasperated, because he expected him to apply himself to possess high knowledge and great wisdom, and not to be snail-slow. The master asked him to stand before him. He was very cruel and thought "to spare the rod was to spoil the child." You know, professors think that to break rods upon children moulds the children, and the more rods they break, the better moulded are the children. That condition of mind

made the master very cruel, and he began to beat and thrash the boy, but the latter kept his calm; he was cheerful as before, he was as happy as ever. The master beat him a few minutes, but found no signs of anger or anxiety, fear or sorrow, on the beautiful face of the prince, and his heart relented, even as stones might have melted, so to say looking at the boy's face. The master reflected and said to himself, "What is the matter? How is it that this boy who by one word can get me dismissed, who is one day to rule me and the whole of India, is so calm? I am so severe on him and he does not resent it in the least. I was harsh to the other brothers and they resented it, and one of them took hold of the rod and beat me; but this boy preserves his temper. He his cheerful, calm and quite." Then the eyes of the master fell upon the first sentence which the boy had learnt.

You know, in India, the Primers do not begin with dogs and cats. In India, Primers begin with God, and the beautiful advice. Now the first sentence after the alphabet in the book in Sanskrit was "Never lose your

temper, never get annoyed, have no anger." The second sentence was "Speak the truth, ever speak the truth." The boy had said he had learnt the first sentence, but he hesitatingly said he had learnt the second sentence. Now, the master's eyes fell upon the first sentence, "Lose not your temper, have no anger," and then he looked at the face of the boy. One eye of the master was on the face of the boy, and the other eye on the sentence in the book; then the meaning of the sentence flashed through his mind.

Then the face of the boy told the meaning of the sentence. The face of the boy was the incarnation of the sentence written in the book, "Never get angry." The calm, placid, bright, happy, cheerful and beautiful face of the boy brought home to the heart of the teacher the meaning of the sentence, "Never get angry."

Heretofore the master had transgressed ; he had learnt the substance of the sentence originally through the lips. Now did the master know that this sentence was not to be talked out like parrots, but could be lived,

could be carried into effect; and then he realized how little was his own knowledge. He felt ashamed within himself that he had not learnt the first sentence, when a boy had really learnt it. You know the boy, by learning a thing, did not mean learning it by rote; but by learning he meant practising, carrying into effect, realising, feeling, and becoming one with it. This was the meaning of learning to this boy.

No sooner did the master understand the meaning of learning than the stick fell from his hand; his heart relented. He took up the boy and clasped him in his arms and kissed his forehead; and then he felt his own ignorance and his lack of practical knowledge to such an extent that he felt ashamed of himself, and he patted the boy on the back and said, "Son, dear Prince, I congratulate you on having truly learnt at least one sentence. I congratulate you that you have properly learnt at least one sentence of the Scriptures. Ah! I do not know even one sentence, I have not learnt even one sentence, for I get angry and I lose my temper; any-

thing will put me in temper. O my son, pity me, you know more, you are more learned than I." When the master spoke thus, when he cheered the boy, the boy said, "Father, father, I have not yet learnt this sentence thoroughly, because I felt some signs of anger and resentment in my heart. When I received a five minutes' thrashing, I felt signs of anger in my heart." Thus was he speaking the meaning of the second sentence; thus was he speaking out the truth, when there was every temptation to conceal his inner weakness, on an occasion when he was being flattered. To reveal by his own acts, the weakness lurking in his soul, the child proved that he had learnt the second sentence also, "Speak the truth." By his acts, through his life, he lived the second sentence.

This is the way to read things; this is the way to learn Vedanta, live Vedanta, practise Vedanta.

Now Rama says, nobody can redeem you, you must redeem yourself, you are your own saviour. Early in the morning when you chant *Om*, make firm and strong resolu-

tion to live it, to practise it. In every act you undertake, before beginning to do it, be on your guard. Just as when going to the river to bathe, you prepare yourself for swimming; so when you begin a task, when you go to see somebody, when you are to meet some person, before that, just prepare yourself for the way. Just as when go to the river to bathe, you strip yourselves; just so must you strip yourselves of this false ego, this personality, this temple of God. Strip yourselves of all vanity, feel God, and realize the true Self, and be determined to see God in every body. When you go to a friend, or when you go any where, go prepared, and when you are ready to do things, you will not fail; you will keep your balance, you will lose nothing. When a thing is done and you return from the friend's house, or from anybody whom you may have met, prepare yourself again.

If your hands are soiled, you wash them. If a lady or gentleman sees a spot on the clothing, they begin at once to cleanse it. Similarly, after having passed in the company of those where your personality and your

egoism were made manifest, immediately after leaving them first work is to wash your hands, then sit in your Godhead again.

Again when you are annoyed or distressed, when your balance is disturbed, what should you do? Follow the very same process of balancing.

The doctor's balancing scales when exposed to the air are disturbed, they oscillate up and down, and what do they do to remedy it? They keep them in a quiet place and the time will come when the balance will be perfect and the scales will be at rest. Similarly, when your mind is ruffled or annoyed, shut yourselves up in a room; leave the company of your friends and return to solitude. Time and solitude will make you strong; chant Om and think Vedanta, think and realize your Divinity, your Godhead, and you will be quickly restored, you will gain your balance and be at rest.

If you think that your soul is disturbed or annoyed, if you think that your mind is disturbed, if the thought of anger, hostility, anxiety or fear is in your mind, what must

you do? O, you have no right to show your face to any body. A face pitted with small-pox should not be shown to anybody. You should shut yourselves up in quarantine; you are cholera-struck, you are plague-stricken; you are infected with a contagious disease, and you have no right to appear in society; heal yourself first, and then come out.

Well, if the face or dress of a lady or gentleman be soiled, O, he or she will never appear in society. Similarly, if your soul is soiled, if you are stricken with a contagious disease, so to say, if your real nature is suffering from cholera, never, never come out in society. Sit alone, chant Om, feel God and when you think God, when you feel God, then come out.

Rama tells you that if you begin to feel this power, you will find a marked change in your life.

People want to eat fruit, but they want to cut down the tree that bears the fruit; they want to be happy and to enjoy themselves, but they do not want to live in the Truth. Enjoyment and happiness come only when

a person lives in his Godhead, lives in the Divinity.

People want to get these bodies worshipped, they want to get all the comforts for these little bodies, but they want to avoid the price ; but it won't do. You can live in cities, you can carry on this herculean labour within yourself ; it is possible, it depends upon your own stamina.

Rama tells you he is really above fear, above anxiety, above annoyance, but it is achieved by constant practice. It has brought Rama up from a state of the lowest depths of weakness and superstition. At one time Rama was most superstitious ; every whiff of wind threw Rama off his balance. If one man can do this, you can.

Om !

THE PROBLEM OF SIN

*Lecture, delivered on 18th, December, 1902
in U. S. A.*

Some objections on the teachings of Vedanta have been brought to Rama's notice. Somebody said the other day that if this be the Philosophy of the Hindus, then we can very easily see the causes of India's political fall. Another man told Rama that if the teachings of the Hindus, viz. Vedanta, this philosophy, this religion, be the most sublime religion and philosophy in the world, how is it that India is so benighted and all the Christian lands so prosperous?

Rama is not going to answer these questions at this time, because if these questions were taken up, then the subject that was promised would have to be dropped. But these questions will be taken up in some

succeeding lectures, and will be answered in such a way that all the people will be astounded. The people that think that Vedanta is the cause of India's down-fall, will be simply surprised to hear the answers. There is no time to enter into these questions at this time. Rama simply requests all those who happen to hear anything of the teachings, not to be impatient, not to jump at conclusions at once. Rama wants them to have a little patience and hear the speaker through.

In the Alkoran, the Bible of the Mohammedans, there is a passage which runs like this: "Give ye yourselves up to unrighteous and vice, devote your lives to drinking and sensuality and you are working your own ruin; you will then work your own ruin." A Mohammedan gentleman was seen drinking wine and running after the pleasures of the flesh, enjoying carnal desires. A Mohammedan priest came up to him and admonishing him, told him not to do so, because he was infringing the rules laid down by their prophet; and then this, this drunkard,

at once recited the first part of the verse in the Alkoran and said:— "Look here. The Alkoran says, 'drink ye and make merry and give ye yourselves up to sensuality.' Here is the exact reading in Alkoran, our Scriptures, our Bible. The Alkoran, the Scriptures enjoined drinking and sensuality, Why should they not?"

Then the priest said, "Brother, brother, what are you going to do? Read the succeeding part also, 'ye shall work your own ruin.' (This was the second part of the verse). Read the second part too." The drunkard replied, "There is not a man on the face of the earth who could put into practice the whole of the Alkoran. Let me put into practice this part. Nobody is expected or supposed to put into practice all the teachings in the Bible. Some can put into practice only a small fraction, and some a larger fraction; that is all. The whole of it nobody puts into practice, so why do you expect me to put into practice the whole of the verse? Let me enjoy the first part of the verse."

So Rama simply requests that the logic

or philosophy of that Mohammedan drunkard ought not to be employed; the whole of the verse should be read, then the conclusion be drawn, not before that.

At one time Rama had a gold watch; among the trinkets attached to the chain there was a toy watch, really a compass. It did not go, but by adjusting the needle in a certain way, it could strike *one*. Always *one* o'clock, no room for duality. *Tha one* you are, stand above time, space, and causation; all these are ruled by you, not you by them—they are the servants of your imagination—two and three are unreal—the *one* is free from the bondage of time.

Q.— Can a married man aspire to realization?

In answer to a suggestion that this be put aside and Rama's chosen subject followed instead. Rama says that every subject is Rama's. This, if taken up thoroughly, will do you much good,— but it is startling, you must hear it all. Perhaps it may look strange to the people of this country. But

Rama does not care for this, he respects only you.

The Vedanta says in reply to this question, "Certainly, medicine is offered to the sick, and not to the one who is well."

Those most involved in the world and its dangers need it most of all. An unmarried man cannot so easily realize as one who is married and leads a family life in the right way; but in a careless way he cannot realize and is dragged down. The neglect of knowledge of the true connection between man and wife leads to much misery. Why should a subject so important and close to the heart be avoided? One aspect of this question—preparation for marriage—will not at present be taken up; this is a great subject and will be dealt in a later lecture.

After Rama's marriage, he and his wife lived single lives for two years, a fact, not mere talk.

Marriage is not detrimental, only the weakness that may be allowed to rule in it

that is harmful indeed; lowering elements, —fear, attachment to objects, form, strengthening the idea, “I am the body, my companion is body,” craving, grasping sense of possession. If this be the way in which matrimonial relations are observed, then a man can never realize.

Penelope, weaving and unweaving, how can her work be ever finished? How can that man progress who constantly undoes all that he has gained? Vedanta says fearlessly that you must be inspired with strength, saturated with higher love, raised from the humiliation and abasement of what is falsely called love,—rise above body-consciousness. This is the weaving process. When you see only the body in husband or wife, all is undone! How can you progress? Does it follow that people should not marry? No, but the use of marriage should be different. Grasp the teachings of Vedanta. Make marriage a means of raising yourself, it becomes a great help then. The stumbling-block becomes a stepping stone. When marriage is slavery

to passion, each time you are satisfied, thralldom is intensified, you sink lower and lower.

Prophets speak against woman— say, “She is a door to hell.” Rama differs. A man walking in the street, (a bottle of wine protruding from his pocket) meets a priest, asks the way to the jail, wishes to visit it, as Rama did last week. The priest has a stick in the hand, and with it he touches the bottle. “Brother, this is the shortest way,— it will surely guide you there.” Thus is woman spoken of. The world is a jail— modern marriage surely leads you there. If man and woman are to cause each other’s downfall, why did the same God, who wrote the Bible, write such a Bible in the hearts of man to seek woman? A contradiction. There is a secret meaning in this tie. It is ignorance which makes it a means of perdition. That is solely to be blamed, not the marriage relation. How to remove it, is the question. Here is a cipher— Zero (illustration given). If the Zero is placed on the right side of a

decimal point, its value decreases,—if on the left, it increases. Zero has no value except in its relation or position. So your position in this matter determines the value of relation, not from itself, only your own attitude.

Why does a man take pleasure in his wife? This must be investigated, or the difficulty cannot be solved. It is this pleasure which makes slaves of men. The Trojan War exemplifies it. This is what makes one girl a heroine and another not. It is false to say that this pleasure comes from the woman herself. We must understand the fallacy in that. There is no pleasure in her or in the body.

If all pleasure be centred in the object of Love, then wife and husband would be always a source of happiness to each other. But this we know is not true. After you have reaped your pleasure, in what state are you? Conscious of no more pleasure. When you are impotent, is she a source of pleasure? When your companion is diseased, when she is unfaithful, when you are ill, no pleasure resides in her. Here you have two separate

entities--duality. When these are absent, there is perfect unity not only of body but also of mind and soul. Then comes a state which cannot be described. Body is no body, world is no world; union, heaven, freedom; fearlessness, because no duality--identity, oneness exists. Annihilation of world and body, utterly destroyed! An illusion no longer in existence. I am not the body, nor is she; above body, mind, world, Paradise regained, the goal reached, no state or condition! That implies always that there is something else present. Vedanta says that you are then Power and Bliss, your true Atman, That you are,—an astounding statement! When positive and negative form a perfect circle, then light comes as in an electric lamp, when turned on fully. In your bodies alone dynamo differentiates; electric circuit is completed, the poles come together—and the normal or original state is restored! Bliss, fearlessness, creative power, God present!—that is original right Self, and then we can say, "This man is Son of God." When husband and wife are merged into

fundamental principle, all melts into it, the whole world disappears,—eaten up by Atman, all castes, colours, creeds are like rice, of which death is the seasoning, Atman eats it up, for Atman is the creative power.

On the other side, we see, according to Vedanta, the ignorant man, not knowing, falls in love with outward appearance, unreal object, causes Atman to be disregarded and exterior signs only are thought of.

A man in a wood sees a book lying on the ground; lightning comes; he ignorantly thinks that the book has caused the lightning, cannot be persuaded otherwise, sees these two things together, and thinks one causes the other, being associated in his mind. So a man finds happiness in the union which is really not caused by man or woman, but by the reality of God.

What use you make of this fact? You must realize then and there that when the mind is taken off matter and sensuality, and thinks only of happiness, which is a force, a power, the true Self, there is no need to

descend into the lower mind which disappears,—this Divine Principle it is, which is the Sun, the Moon, the Power, the Infinite, beyond causation, time, space, an ocean in which all objects are like waves, ripples, eddies,—forms of real, basic, fundamental principle—your bodies are these ripples and waves, the only cause of differentiation is form. A child looking at a river, says “Brother, see, here is a breaker coming!” Here is water already, but prominence is given to phenomenon. “I’ll show you a breaker, not a river!” Just so here, one indivisible God! sun, moon, bodies and ripples ring in the ocean of mentality—*meum* and *tuum*—so does man bring in plurality, comes into phenomena, bodies collide, ripples counteract one another. If pleasure is only to come through the colliding of objects, then it is a mistake; but it is the presence of Atman, water, which manifests when waves break. The Vedantin wishes to teach the child what gold is, shows him a ring and says, “This is gold.” The child says, “Is roundness gold? No. “Is colour gold?” No. Smoothness?”

Weight?" No. No. How can an idea be given? Another object, also of gold, is shown, the idea is at last extracted,—he realizes it. Identify the attributes and work them into life.

Birbal asked the King if the blind or men with sight were in majority? There was argument, and it was decided to put it to the proof. The King thought the minority to be blind. So he came as a proof with a piece of cloth, and winding it round his head he asked, "What is this?" A turban," was answer. He put it on his shoulder and asked the people, "What is this?," "Shawl," was the reply. The third time he wore it as a loin cloth, and they called it as such. "Blind, blind all it is none of these, but cloth,"—by names and forms is cloth concealed.

Realize what Atman is— to see gold you need not break it. When you think of man, women, eddies, breakers, cloth and gold, you do not think of the reality behind.

Do not say that marriage is opposed to religion. See what the real state of happiness

is, what that real Self is, as a man aspiring to realization meditates upon true Bliss, Reality, or Fundamental Principle. When you lose consciousness of identity with the real Self, meditate, eradicate the cause of bondage, and thus sink into Reality.

OM— That I am— verify. “Is that my *real* nature?” “Am I that?” If I am that the world is only a ripple; why should I hanker after it? In body consciousness, lust, desire, argue with yourself, the Fundamental Principle. From plexus the will-current thus rises higher and higher, the pressure soaring through brain still ascends. Passion abates by natural process,— every thing conquered abates. Why? Because in the blazing sun does no electric light appear. In the darkness only does it shine forth and give light. Being led gradually into bright sunshine,— sensual pleasure, like a lamp, sheds no beam. It is unnatural to abuse and denounce. You cannot crush this save by rising above it,— make use of the means and rise, Brother!

The world itself is a miracle. There is no need of other miracles. Fear the cause

of all sin which is only removed by knowing Atman. Realize purity and become pure. It is unnatural to teach any other religion.

"Do come or do not come,

You are in Me.

Stay near, or stay far, wherever you be;

In Me you are, in Me you move;

Nay Me is Thee,

Dissole in Me, and be the Blissful Sea.

Giver and not seeker—

Partaker of my nature, and be happy."

The logical, scientific, natural method practised in India is that the wife helps and does not hinder the husband.

After Rama had realized, he lived the family life two years more. His wife was told about Vedanta and she brought flowers, lights and became absorbed in Self. She kneels and worships, then looks at Rama until his body becomes to her an emblem, chants Om, thinks Atman in Rama, and in herself sees God, sends forth these thoughts, each sees God in the other, thus mutually they help each other, and obtain realization. Rama helped to raise her. This continued

for some time, then they passed months together, no idea of lower thoughts came to them, passion was conquered; there was mutual understanding; both were free. All idea of husband and wife was lost, there was no bondage. She did not consider him as her husband, nor he, her as wife.

Domestic troubles are caused by narrowness of ideas and of possession. It is then that interests clash and marriage hindrances arise. Understand Vedanta and be free! There are no ties but nominal ones. Every one is meant to be free. Allow your children to be absolutely free. That never spoils a man. The whole world is a heaven, and God will never be deceived.

OM ! OM !! OM !!!



PEACE BE UNTO ALL

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